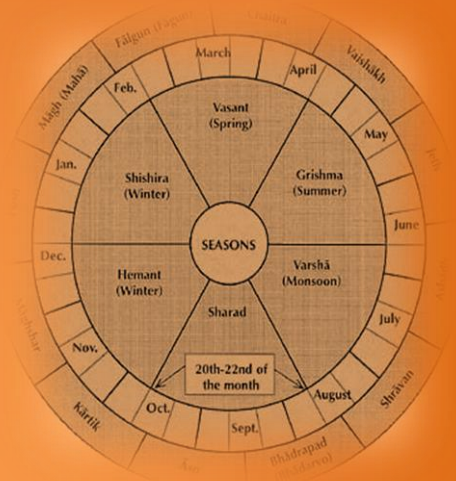
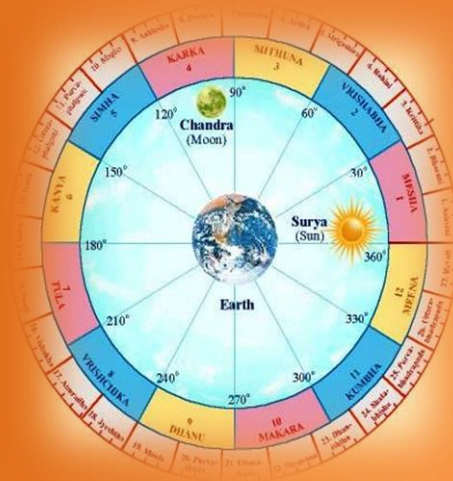


Maasa Dharma...

Aachaara Vichaara -2



KAAL PURUSHA



LORD VISHNU

Hari Sarvottama – VaAyu Jeevottama
Sri GuruRaajo Vijayate
bhargavasarma (krishna bhagavan nirikhi) @
<https://www.facebook.com/bhagavanknl>

30.11.2020



Hari SARvottama – VaAyu JeEvottama for novice understanding @

<https://www.facebook.com/bhagavanknl/>

Niceties of Sanathana Maasa Dharma...

(Aachaara Vichaara – 2)

Introduction...

In Sanatana (Hindu) sampradaya we find two types of calendars being followed viz. Solar Calendar known as Sauramana and Lunar calendar known as Chaandramana.

In Solar Calendar the months derive their names based on the transit of Sun in a particular zodiac sign and in Lunar calendar it is based on the constellation (Nakshatra) occurring on the full moon day (Pournami).

We have 12 houses in the zodiac starting from Aries and ending with Pisces. Movement of Sun from one sign to the other in the zodiac is reckoned as Sankranthi or Sankramana. The period between two successive solar transits (sankramana) or the time taken by Sun to pass through a zodiac sign is known as Soura or Solar month. One complete cycle of Sun around the zodiac starting from Aries and ending with Pisces is known as Solar year.

According to Sauramana when Sun transits into a zodiac sign that month is denoted with the name of that raasi/sign. For example

when Sun transits into Aries (Mesha Raasi) it is known as Mesha Maasa. Solar calendar will be starting from Mesha Maasa and ending with Meena Maasa.

All Sun transits (Surya Sankramana) are Parvakaala. Among the Sun transits known as Surya Sankramana, certain transits are given special significance. For example,

- Mesha Sankramana – Beginning of Solar New Year;
- Karkataka Sankramana – Beginning of Dakshinaayana;
- Kanya Sankramana – Pithru Paksha;
- Dhanus Sankramana – Beginning of Dhanurmasa;
- Makara Sankramana – Beginning of Uttaraayana;

Mesha Sankramana (Transit of Sun into Mesha Raasi) and Thula Sankramana (transit of Sun into Thula Raasi) are called VISHUVAT Punyakaala;

A lunar month ending with Poornima is called PoornimaAnta and the one ending with AmaAvasya is called AmaAnta.

A Lunar month is a period starting from Sukla Prathama (Paadyami) and ending with Krishna (Bahula) Amavasya.

In Chaandramana a month is denoted by the star present on the full moon day. For example, the month in which Moon is at or nearer to Chitta star, that month is reckoned as Chaithra maasam the first day of which is celebrated as Yugadi festival.

A Hindu lunar day is a composition of five limbs viz, Thithi, Vaara, Nakshathra, Yoga and Karana; in simple terms known as Panchaanga (Almanac).

In a lunar month we have 16 thithis (out of which 14 repeat twice), 27 constellations, 27 yogas and 11 karanas.

We have twelve lunar months starting from Chaithra maasam and ending with Phalguna maasam and shad-Ruthus (six seasons) of two lunar months each viz. Vasantha Ruthu followed by Greeshma; Varsha; Sharad; Hemantha; and Sisira Ruthu.

- Chaithra & Vaisakha – Vasantha Ruthu
- Jyeshtha & Aaashaada – Greeshma Ruthu
- Sraavana & Bhaadrapada – Varsha Ruthu
- Aaswayuja & Kartheeka – Sharad Ruthu
- Maargasira & Pushya – Hemantha Ruthu
- Maagha & Phaalguna – Sisira Ruthu

A Samvatsara comprises of several tiny constituents of Time, broadly classified into...

- Uttaraayana and Dakshinaayana,
- six seasons known as Rutuhs,
- twelve months (Maasaas),
- two fortnights (Paksha), and
- seven week days (Vaara or Vaasara);

Day is again divided into...

- Dinamaana (from Sunrise to Sunset),
- Raathri-maana (from Sunset to next Sunrise).

Dinamaana is again divided into...

- Pratah,
- Madhyaanah,
- Aparaanah,
- Pradosha and
- Sayahna etc...

A day is also divided into...

- muhurtha,
- Ghati,
- Vighati and
- Paramaanu

All the above put together is known as SaMvaTsara; originated from the concept of Time, Samvatsara is a micro constituent of the gigantic wheel of Time (Kaalachakra) comprising of Kalpa, Manvanthara, Yuga and Sakha.

It was found that a Lunar month will have duration of 29 days 12 hours and 44 minutes that add up to 354 days and 9 hours in a year, falling short of the solar year of 365 days by about 11 days (approx).

Accumulation of this difference of more than 30 days in a span of three years results in sliding of a Lunar month in relation to solar calendar. Such progressive recession of Lunar months leads to disparity in the celebration of festivals and seasons they occur which are dependent on Solar Calendar.

Therefore in order to synchronize the Lunar months with Luni-Solar calendar and to keep pace with seasons, our ancient seers have formulated a concept or technique of restraining Lunar months and devised an inter-calary month for the Lunar Calendar which is known as Adhika maasam (see annexure...)

Zodiac signs starting from Aries (Mesha) to Pisces (Meena) are the representation of different limbs of Kaala Purusha who is Viraat-Purusha (Lord Vishnu) cosmic in nature. Time is reckoned as Lord Vishnu who is KaAla-swaroopa, He is also known as KaalaAtma the soul of Time.

Sun and Moon are called Luminaries which are visible in our day to day life. Their phases viz. Full Moon (Pournami) and New Moon

(Amavasya) helped our ancient seers to establish a suitable time division of Lunar Month on which our religious calendar (Almanac) is based.

These phenomena made our seers to notice the obvious movement of the Luminaries on a clear cut path known as zodiac divided into twelve signs or Raasis.

Since Vedic times our ancient seers are perhaps the pioneers to combine successfully the solar calendar into the lunar one and take it as a Luni-Solar calendar so that it can be used for both religious/spiritual and social purposes.

➤ **MAASA NIYAAMAKA**

Time is controlled by Kaalapurusha; the presiding Deity of eternal Time, Lord Vishnu the Kaala. He is the creator of Time and also the one who causes repetition of Time. All entities in the universe come under the purview of Time without any exception including Lord Brahma. Time is reckoned as Lord Vishnu who is Kaalaatma the soul of Time; Kaala-Swaroop the form of Time.

Naaraayana Upanishad describes Lord Vishnu as the Time; "Kaalascha Naaraayanah" Time is arising out of Lord Sri ManNaaraayana. In Bhagawadgita (Viswaroopadarshana Yoga) Lord Sri Krishna says, Kaalo~`smi Loka.....He is the Kaala;

Niyaamaka means the one who governs; appoints; assigns; instructs; guides and controls etc. Concealed in the word Niyaamaka is Niyama; meaning the rules, policies, principles, regulations; set of laws.

Lord Vishnu is Niyaamaka of the Universe; the divine law maker and law giver. He is the great ruler; ordainer; governing lord and

presiding deity of the eternal Time; Kaala Niyaamaka. He is Sarva Niyaamaka;

Originated from the concept of Time; Maasa (month) is a micro constituent of Kaalachakra the gigantic wheel of Time. In Hindu calendar; Maasa means a month; Maasa Niyaamaka means the one who presides over the maasa.

Sri Vishnu Sahasranama Stothram (sloka # 45) describes Lord Vishnu as Rutuh (seasons), Kaalah (Time) and Samvatsara (the year). If Lord Vishnu is Time; Time is Lord Vishnu and Time is everything, then Maasa which is a component of Time can be reckoned as Lord Vishnu.

When Lord Vishnu is Kaala Niyaamaka; it is obvious that He becomes Maasa Niyaamaka the presiding deity, governing lord of Maasa known in different names for different months.

Table of Maasa Niyaamaka		
Maasa (Lunar month)	Most likely constellation on Full Moon day from which month's name is derived	Maasa Niyaamaka (Governing Lord of the month)
Chaithra	Chitta	Sri...
Vaisaakha	Visaakha	Vishnu
Jyeshtha	Jyeshtha	Madhusuudana
Aashaada	Poorva/Uttaraashaada	Trivikrama
Sraavana	Sraavana	Vaamana
Bhaadrapada	Poorva/Uttarabhaadra	Sridhara
Aaswayuja	Aswini	Hrishikesa
Kaarthika	Kruttika	Padmanaabha
Maargasira	Mrugasira	Daamodara
Pushya	Pushyami	Kesava
Maagha	Makha	Naaraayana
Phaalguna	Poorva/Uttaraphalguni	Maadhava
Adhika Maasam	Depending on month	Govinda
		Purushottama

With this background, please navigate through this document a humble attempt made to bring out the niceties of Hindu Lunar months, their significance and merits plus additional information on Dhanur-Maasam, Dakshinaayana, Uttarayana with Aachaara vichaara (as per Madhva sampradaya) useful to the devout and novice society as a ready reference.

ChAiThrA Maasam (MadHu MaAsa)

Chaithra maasa also known as Madhu maasa marks the beginning of spring season known as Vasantha Ruthu first among the Hindu seasons. Madhu means honey and Chaithra maasam is as sweet as honey.

In Bhagawadgeeta, Vibhoothi Yoga (sloka #35) Lord Sri Krishna says that He is the Vasantha Ruthu among the seasons; "Ruthunaam Kusumaakarah"

All pervading supreme God, KaAla Purusha Lord **Vishnu** is the presiding Deity (Maasa Niyaamaka) of Chaithra maasa and hence this month is also known as Vishnu maasa.

It is so auspicious that, it is the month Lord Brahma had commenced creation and to commemorate that day we celebrate Yugaadi (Ugaadi) festival on the first day of the month which is also known as KalpaAdi the day Kalpa had commenced.

Chaithra maasa is the sacred month in which Maryaada Purushottama; Lord Sri RaAma was born on the 9th day of bright fortnight that is celebrated as Sri Raama Navami. It is the most sacred and auspicious month in which highly meritorious and powerful Thaaraka manthra RAMA took birth.

It is the sacred month in which Lord Vishnu incarnated as Matsyaavathara (Giant Fish) and restored the lost Vedas. This

day is celebrated as Matsya Jayanthi on Chaithra sukla Trutheeya.

It is the sacred month in which Lord Sri Krishna's Niryaana took place on the first day of the bright fortnight (Sukla Pratipada) that is marked as the beginning of Kaliyuga.

It is the sacred month Sun God (Surya) transits into first house of the zodiac viz. Aries (Mesha Raasi) where Sun gets exalted. That day known as Mesha Sankramana is celebrated as VisHu festival in some parts of South India.

Chaithra maasa is the sacred month mighty God, Lord Hanuman was born that is celebrated as Hanuma Jayanthi on the full Moon day (Chaithra Sukla Pournami)

It is the sacred month in which the sixty year cycle of Hindu Calendar Samvatsara had begun, starting from Prabhava and ending with Akshaya.

Full Moon day during Chaithra maasam known as Chittraa Poornima or Maha Chaithri is the day Moon will be at or nearer to the constellation of Chitta and hence the name Chaithra maasam.

Third day of the bright fortnight in the lunar month of Chaithra maasam is known as Gouri Trutheeya when Goddess Gouri and Lord Shiva are specially worshiped.

Starting from this day for a period of one month Goddess Gouri & Lord Shiva and Lord Sri Rama along with other Deities are offered special pooja ritual known as Dolotsava (Aandolini Vrata).

While Chaithra Sukla Trutheeya and Pournami are Manvaadi days the days Manvanthara had begun, Chaithra sukla Panchami is known as Kalpaadi the day Kalpa had commenced.

Like we celebrate Devi Navarathri during Aaswayuja maasa known as Sharannavarathri which falls during Dakshinaayana, a nine day festival known as Vasantha Navarathri is celebrated during Chaithra maasam starting from Ugaadi day during Uttaraayana.

During this nine day period Goddess Durga is worshiped in some parts of the country while in some other parts, it is known as Sri RaAma Navarathri worshipping Lord Sri Raama.

With so much of significance attributed to Chaithra maasa, almost all Deities are worshiped during the bright fortnight of this month apart from Lord Sri Rama, Lord Hanuman, Lord Shiva and Goddess Gouri.

1st day (Paadyami) Lord Brahma,

2nd day (Dwiteeya) Lord Shiva & Goddess Gouri,

4th day (Chaturthi) Lord Ganesha,

5th day (Panchami) Naaga Devathas,

6th day (Shashti) Lord Subramanya,

7th day (Sapthami) Sun God,

9th day (Navami) Goddess Durga and

15th day (Full Moon day) all the Deities are worshiped.

Chaithra also means a temple or a memorial. It is the month to commemorate so many auspicious and sacred events including the commencement of creation (SrusHti).

It is also a sacred month for commencement of Vedic learning. That's why it is one of the auspicious and sacred months for

performing Upanayana that marks formal eligibility to commence the study of Vedas and Upanishads.

Vaisakha SnaAna starts from Chaithra Sukla Pournami for period of one month;

➤ **Prapadaanam**

Donating water during Chaithra maasam starting from UgaAdi day for 4 months (summer months) is sacred and meritorious.

**Prapeyam SarvaSamanya Bhoothebhya: prathipaditha
PradanathPitharasarve Thrupyanthucha Pithamaha
Anivaarya Mithodeyam Jalammaasa Chathustayam**

Conducting/sponsoring such activities gives immense pleasure and satisfaction to forefathers.

➤ **Udakakumbha daana**

Udaka means water, Kumbha means pot. Giving charity of water stored in a pot made up of Copper, Silver, or at least earthen pot (made up of mud) covered with a new cloth to a Brahmana during this period is said to be very sacred and highly meritorious.

**"Yesha DharmaGhato Dhattoh Brahma Vishnu Sivathmaka
Asya Pradhanathsakalam mamasanthu manoratha"**

Meaning: This water pot called Dharma Ghata signifying the trinal lords (Brahma, Vishnu and Siva) bring unto me fulfillment of all desires.

Taking bath in sacred rivers, arranging drinking water and shelter to the travelers and people walking in the Sun, Anna Daana (food) to the hungry and needy; are some of the maasa dharma prescribed during Chaithra maasa.

Days to remember in Chaithra maasa

- Ugaadi (Chaithra Sukla Paadyami)
- Gouri Trutheeya (Chaithra Sukla Trutheeya)
- Sri Raama Navami (Chaithra Sukla Navami)
- Kalpaadi (Chaithra Sukla Panchami)
- Manvaadi (Chaithra Sukla Trutheeya & Pournami)
- Hanuma Jayanthi (Chaithra Sukla Pournami)
- Mesha Sankramana (Transit of Sun into Mesha Raasi)

According to Bhavishyottara Purana, Karthika maasam is more meritorious than Vaisakha maasa; Maagha maasam is more significant and meritorious than Kaartheeka maasa, and Chaithra maasa is much more auspicious than Maagha maasa.

First and the best among the Hindu lunar months, Chaithra maasa has acquired lot of merits and significance in Hindu philosophy and is regarded as the mother of all months.

VAISAKHA Maasam – The distinctive month

Vaisakha Masa is considered as one of the most sacred months among the Hindu Lunar Months. According to Skanda PuraAna...

- Krutha Yuga among the ages;
- Holy river Ganga (Ganges) water among the Theerthas;
- Jala Daana (donating water) among charities; and
- Vaisaakha maasa among the months;

are considered to be the best. It is the sacred month in which three of Lord Vishnu's incarnations' took place viz.

- Parashuraama (sukla Thrutheeya);
- Naarasimha (sukla Chaturdasi) and
- Kuurma (sukla Pournami) avathara;

Electional astrology considers Vaisaakha maasa as one of the most auspicious months for performing auspicious ceremonies like marriage; upanayana; gruha pravesa etc.

Full Moon day during Vaisaakha maasa is known as Mahaa Vaisaakhi when the Moon will be at or nearer to the constellation of Visaakha star and hence the name Vaisaakha maasa.

Vaisaakha maasa is the month in which Sun's transit into Vrushabha raasi takes place known as Vrushabha Sankramana.

Austerities-Customs & Traditions of Vaisakha maasa

- Praathah SnaAna (Chaithra Sukla Pournami to Vaisaakha sukla Purnami);
- Thila tharpana and
- Udaka Kumbha DaAna (donating water);

are prescribed during Vaisaakha maasa.

Worshiping Lord Vishnu with Thulasi; Chandana during Vaisaakha maasa is considered highly meritorious and mukthi daAyaka.

Watering Aswatta Vruksha; Gau-Seva bestows Kulaabhivruddhi; performing circumambulations around the Aswatta Vruksha;

PrapadaAna

Donating water during 4 months (summer months) is sacred and meritorious.

**Prapeyam SarvaSamanya Bhoothebhya: prathipaditha
PradanathPitharasarve Thrupyanthucha Pithamaha
Anivaarya Mithodeyam Jalammaasa Chathustayam;**

Conducting/sponsoring such activities gives immense pleasure and satisfaction to forefathers (Pithrus).

are some of the austerities recommended during Vaisaakha maasa which are meritorious.

Udakakumbha daana...

Udaka means water, Kumbha means pot.

Giving charity of water stored in a pot made up of Copper, Silver, or at least earthen pot (made up of mud) covered with a new cloth to a Brahmana during this period is highly sacred and meritorious.

**Yesha DharmaGhato Dhattoh Brahma Vishnu Sivathmaka
Asya Pradhanathsakalam mamasanthu manoratha;**

Meaning: This water pot called Dharma Ghata signifying the trinal lords (Brahma, Vishnu and Siva) bring unto me fulfillment of all desires.

Vaisaakha Sukla Trutheeya is celebrated as Akshaya Thrutheeya one of the most auspicious days in Hindu Lunar calendar. According to sacred scripts it is the day Tretha Yuga had commenced reckoned as Tretha Yugaadi. It is also reckoned as Parashurama Jayanthi.

Starting from Sri Rama Navami up to Vaisakha sukla Pournami giving Paanaka, Kosambari etc.(Palahara Pooja), to Brahmanas is called Vasantha Pooja coinciding with Vasantha Ruthu;

Paanaka, Majjige, Kosambari, paadaraksha, beesanige, gandha etc. can be given as daana during Vaisakha maasa.

Seventh day in Vaisakha maasa (Sapthami) is known as Ganga Sapthami or Gangotpatti the day Holy Ganga came out of Sage Jahnu's ear and thenceforth came to be known as JaAhnavi.

Vaisaakha maasa is the sacred month Lord Venkateswara (Sreenivaasa) married Goddess Padmavathi Devi on the auspicious day of Vaisaakha sukla Dasami according to Bhavishyottara Puraana.

Paaraayana (reading) or Listening or sponsoring of Sri Venkatesa Mahaatmya (Sreenivaasa Kalyaana) starting from Akshaya Thrutheeya for a week days up to the sacred day of Vaisaakha Sukla Dasami is highly meritorious.

Performing or participating in Sreenivaasa Kalyaana on the day of Vaisaakha Sukla Dasami is highly meritorious.

Among the incarnations of Lord Vishnu; Narasimha avathara has attained a rare significance and unique importance. According to sacred scripts, Naarasimha-avathara occurred in Krutha Yuga during Vaisaakha maasa on the lunar day of sukla Chaturdasi that is reckoned as Sri Nrusimha Jayanthi.

- Thila daana;
- Thila Snaana;
- Thila Homa;
- Thila-thaila Deepa Daana;
- Thila Tharpana;

are prescribed on the day of Vaisaakha Sukla Pournami.

- **DaAna kartavya for Vaisaakha maasa...**

Vaisakha Masa is the most sacred and celestial month for giving DaAna.

Among the charities to be given during Vaisaakha maasa; > donating water (Udaka Kumbha Daana) is given highest prominence.

It can be given throughout the month; most important days for giving Udaka Kumbha daana are;

- Akshaya Thrutheeya;
- Vaishaakha Pournami;
- Vrushabha Sankramana;

Other charities...

Apart from Udaka Kumbha Daana; charity of

- wheat;
- curd rice;
- umbrella;
- paada raksha;
- vasthra;
- Gau-Daana (cow),
- Bhoodaana (donating land);
- Hiranya Daana (Gold/silver/Cash);
- Honey;

are prescribed during Vaishaakha maasa.

Vaishakha Masa is one of the most favourite months of Lord Sri Hari referred to as Maadhava Masa and Lord Vishnu known as **Madhusuudana** is the MaAsa Niyaamaka.

We find a reference to the words Maadhava and Madhusuudana in sloka # 8; 18; 78 of Sri Vishnu Sahasra Naama Stotra.

Maadhava means one who is consort of Goddess Lakshmi Devi; one who is the bestower and Lord of superior knowledge.

Madhusuudana means...

the one who has slain the demon Madhu;

one who is a great nourisher;
who is as sweet and delicious as Honey;
one who directs an individual towards performing good deeds,
attaining true knowledge and
the one who was born in the clan of King Madhu.

➤ **JYESHTA MAASAM**

The month in which Moon would be at or nearer to the constellation (nakshathra) of Jyeshtha on the full moon day is reckoned as the lunar month Jyeshtha maasa.

Jyeshtha is the 18th constellation (star) among the 27 constellations and it falls in the zodiac sign of Scorpio (Vrishcika raasi). Mercury (Budha) is the star Lord of Jyeshtha constellation and the star deity is Devendra.

Jyeshtha maasa marks the beginning of a new season (Ruthu) known as Greeshma Ruthu when summer will be very severe with scorching Sun during which time Sun will be transiting in the constellations of Krittika and Rohini.

When Sun enters into the constellation of Mrigasira it is known as Mrigasira Kaarthi when we expect the South-West monsoon to begin. It generally occurs around 7th of June every year.

During this month Sun will be transiting into Mithuna (Gemini) raasi that is known as Mithuna Sankramana.

Jyeshtha means elderly, most ancient, the oldest, senior most, supreme, eldest of all beings, the first and the foremost;

who else can be JyEshta in this universe > none other than Lord Vishnu.

In Sri Vishnu Sahasra Naama Stothram sloka number 8 we find Lord Vishnu being referred to as...

"JyEshHtah SrEshHtah PrajaApatih"

Lord Vishnu is the supreme Brahma who has created Chaturmukha Brahma the creator. That's why Lord Vishnu is also referred to as PrajaApathih.

He is the best (Sreshtah) among the best.

Maasa Niyaamaka (governing Lord) of Jyeshta maasa is Lord Vishnu in the form of **Trivikrama**. It is a very popular name of Lord Vishnu that we come across in Vishnu related prayers and epics.

Trivikramah means the one who has conquered the three worlds. In Sri Vaamana avathara, Lord Sri Vishnu in order to suppress the pride of King Bali, assumed the cosmic form Trivikrama roopa and measured the three worlds (entire universe) with his three steps.

Jyeshta maasam is the sacred month in which Vishnu Paadodbhavi, holy river Ganga (Ganges) descended on earth due to the vigorous efforts and penance of King Bhagiratha.

Jyeshta sukla Dasami is reckoned as the day of Gangaavatharana that is commemorated as Bhaagirathi Jayanthi or Ganga Jayanthi.

An austerity known as 'Dasa Paapa Hara Vrata' is observed during the first ten days of Jyeshta maasa starting from Sukla Prathama (Paadyami) and ending on Sukla Dasami. During this period Goddess Ganga is worshiped by taking bath in the holy river Ganga early in the morning before sunrise.

Jyeshta Sukla Ekaadasi is known as Nirjala Ekaadasi.

Full Moon day (Pournami) during Jyeshtha maasa is reckoned as Manvaadi when Manvanthara had begun which is a sacred day for giving charity and for performing Pithru Thila tharpana (Shannavathi). Daana of black Thila seeds (sesame) is prescribed on this day.

If Jupiter (Bruhaspathi) and Moon are together in Jyeshtha constellation and Sun is in Rohini constellation on the day of Jyeshtha Pournami it is referred to as Mahaa Jyeshthi which is considered as highly meritorious day for performing sacred deeds like Theertha snaana (taking bath in a holy river) and for giving Daana.

Jyeshtha Pournami is reckoned as Vata Saavithri Poornima when married women perform special pooja rituals at the base of a Banyan tree (Vata Vruksha) for the good health and longevity of their spouse.

This vratha is assigned and named after Maha Pathivratha Shiromani, Savithri Devi who fought with Yama Dharmaraja the Lord of death to bring back the life of her deceased husband Satyavanta. Hence, it is known as Vata Saavithri Vratham.

At Tirumala Kshethra Sri Venkateswara Swamy temple an annual ritual known as Jyeshthaabhishekam is held during Jyeshtha maasa for three days starting from Sukla Trayodasi.

During this ritual gold plating of the Utsava Vighrahas (procession idols) of Malayappa Swamy (Lord Venkateswara), Sri Devi and Bhoo Devi are removed and all the pooja rituals will be held to the original idols. Thereafter the idols are covered again with the gold plating.

During Jyeshtha maasa we have Aaraadhana festivals of Madhva Saints;

- Sri Vaadeendra Theertharu (Mantralayam),
- Sri Sreepaada Raajaru (Mulabagalu) and
- Sri Vijayeendra Theertharu (Kumbhakonam)

Daana Kartavya for Jyesta maasa...

- Udaka Kumbha daana,
- Paada raksha (Chappals),
- Chatthri (umbrella),
- Vyajana (fan),
- Thila,
- Chandana

are prescribed during Jyesta maasa.

Udaka Kumbha daana is preferred to be given on the day of Dwaadasi after performing Nirjala Ekaadasi Vrata.

Third in the row of Hindu lunar months, Jyesta maasa is no mean a month in terms of its merits and significance compared to the other months.

➤ Aashada MaAsam...

Traditionally, Aashaada masa is considered as Soonya maAsa. Soonya indicates the highest spirituality > SoonyaNaAmaka ParamAtma.

As per the texts of Electional Astrology,

- Chaithra masa, when the Sun is transiting in Meena raasi,
- Aashaada masa when Sun is transiting in Mithuna raasi,
- Bhaadrapada masa when Sun is transiting in Kanya raasi and
- Pushya masa when Sun is transiting in Dhanus raasi,

these four months are considered as Soonya MaAsas.

May be due to spiritual significance affixed to these months; auspicious functions like Upanayana, Marriage. Gruha Pravesha etc. are not generally undertaken during Soonya Masa.

While Aashaada masa is considered as inauspicious for mundane activities, it is considered as sacred month for performing spiritual activities.

Aashada masa is the month when the rains (monsoon) will start afresh and a number of creatures (living beings) will sprout on the earth. This month is considered as the appropriate period for sprouting of spiritual knowledge in the minds of human beings.

Lord Vishnu in the name Sri **VaAmana** is the Presiding Deity (Maasa Niyamaka) governing the month of Aashada maAsa.

During the month of Aashada, Sun transits into Karkataka Raasi known as Karkataka Sankramana that generally occurs in the calendar month of July six months after the beginning of Uttarayana.

Fourth one as per the traditional Hindu Lunar calendar, Aashaada masa marks the beginning of Dakshinayana when, the Sun takes a southward turn in the zodiac.

Apart from beginning of Dakshinayana, Aashada masa marks the beginning of marathon period of austerities known as Chaturmasa on Hari Sayani Ekadasi the day Lord SriManNarayana enters into Yoganidra (divine slumber);

The month in which full moon day coincides with Poorva/Uttara-Aashaada constellation that month is denoted as Aashaada maAsa.

Tapta-MudraDharana the sacred act of getting the divine symbols stamped on one's body is conducted during Aashaada masa on the day of Sayani EkaAdasi.

Full Moon day during Aashaada maasa is known as Guru Poornima. This day popularly referred to as VyaAsa Poornima is associated with Lord Veda VyaAsa the Divine Literary incarnation of Lord Vishnu.

Though Chaturmasa starts from Sayani Ekadasi for general public, traditionally, Ascetics start their Chaturmasa Deeksha from this day of Guru Pournima in Aashaada masa.

World famous car festival of Sri JaganNatha temple at Puri (Orissa) known as JaganNatha Ratha Yatra or Gundicha Yatra is held during Aashaada masa starting on the second day (Sukla Dwiteeya) of the month.

Paada Raksha; Chatthra; Lavana (Salt) and Amla (Amalaki) are prescribed to be given as Daana during Aashaada masa.

Aashada-Karthika-MaAgha-Vaisakha (Aa-Ka-Ma-Vai) months are spiritually important.

➤ **SraAvana maAsam**

In Vedic terminology SraAvana masam is referred to as Nabha-Masam. Nabha means Aakasa (Sky) that refers to the celestial nature of SraAvana maasa and Sravana star.

Nabhasa also means the rainy season and Sravana Maasam marks the beginning of Varsha Ruthu when monsoon will be active.

During Sraavana masam Sun transits into Simha Raasi (Leo sign) that is known as Simha Sankramana.

The month in which full moon day coincides with Sravana Nakshathra is denoted as Lunar month Sraavana Masam.

While Moon is the star lord, Lord Vishnu is the star Deity of Sravana nakshathra. Sravana star is considered as Sri Hari (Vishnu) Nakshathra.

Sri VaAmana avathara of Lord Vishnu took place in the constellation of Sravana.

It is believed that Lord Vishnu (Lord Srinivasa) stepped His foot on Tirumala hills in Sravana constellation.

At Tirumala temple, the nine day festival Brahmotsavam concludes every year invariably on the day coinciding with Sravana Star.

Sravana is considered as a star of learning and Sraavana masam is the auspicious month to begin learning. Literally Sravana means to listen. Without good listening one cannot be a good learner.

That is why the sacred ritual Upakarma takes place in the sacred month Sraavana masam that marks the beginning of study of Vedas in olden days. Sravana star forms the basis for performing Upakarma for Rug-Vedis in Sraavana masam.

Fifth in the line of Hindu lunar months, Sraavana masam is a highly auspicious month flooded with festivals and austerities;

During Sraavana masam, austerities like...

- Eka Bhuktha;
- Naktha Vrata;
- Saaka-daana on Sravana sukla Dwadasi day;are prescribed.

Out of seven week days, four days viz. Monday, Tuesday, Friday and Saturday have acquired lot of significance during Sraavana masa.

- Mondays for worshipping Lord Shiva,
- Tuesdays for Goddess Gouri,
- Fridays for Goddess Lakshmi and
- Saturdays for Lord Vishnu in the form of Lord Venkateswara.

In Hinduism we have a tradition of worshipping Snakes (Naagaaraadhana) since time immemorial and Sravana masam is the sacred month that is identified for NaAgaAraAdhana.

Fourth and fifth day of the bright fortnight during Sraavana masa is exclusively earmarked for NaAgaAraadhana that is known as NaAga Chaturthi and NaAga Panchami;

The festival of Garuda Panchami that occurs on the fifth day of the bright fortnight in Sravana Masam is dedicated to Lord Garuda.

Friday before the full moon day during Sravana Maasa is reckoned for Sri Vara Maha Lakshmi Vrata;

Full Moon day Sraavana Pournami has lot of religious and spiritual significance as that day is celebrated as Upakarma; starting from this day in olden days people used to resort to study of Vedas by symbolically changing the Yagnopaveetham.

Traditionally Sraavana Pournami is celebrated as Raakhi or Raksha Bandhan that symbolizes the unmatched bondage of love, care and respect between a brother and a sister.

Pauranically, Sraavana Pournami is the day Lord Vishnu incarnated as Hayagreeva (Horse headed) that is commemorated

as Sri Hayagreeva Jayanthi. Lord Hayagreeva is the presiding Deity and Supreme God of learning, knowledge, and wisdom.

Sraavana masam is the most sacred and celestial month that has given birth to Lord Sri Krishna. He was born on the 8th day (Ashtami) of the dark fortnight of Sravana masam (Bahula Ashtami) that is celebrated across the country as Sri Krishna Janmaashtami.

Aaraadhana of great Saint and Madhva philosopher, Guru Saarvabhouma Sri Raghavendra Swamy (Rayaru) of Mantralayam takes place during Sraavana masam. It was on the second day (Dwiteeya) of dark fortnight during Sravana masam Sri Raghavendra Swamy made Sajeewa Brundavana Pravesa that is commemorated as Sri Guru Rayara Aaraadhana.

Lord VisHnu in the name **SridHarA** is maAsa niyAmaka for Sravana Masam śrīdharaḥ śrīkaraḥ śreyaḥ śrīmān lōkatrayāśrayaḥ

Friday before the full moon day during Sravana Maasa is reckoned for Sri Vara Maha Lakshmi Vratha.

BHADRAPADA MAASAM

When Moon is at or nearer to the constellation of Poorva/Uttarabhadra on the full Moon day that month is denoted as Lunar month Bhadrapada MaAsa.

Starting from Swarna Gouri Vratha and Sri Vinayaka Chaturthi number of festivals occurs during Bhadrapada Masa.

Second day after Sri Ganesha Chaturthi known as Rishi Panchami is earmarked for worshiping of Sages (Saptha Rishis) exclusively meant to be observed by women.

6th day in the lunar month Bhadrapada (Shasti thithi) is known as Surya Shashti. It is highly meritorious to take bath early in the morning on this day, worship Sun God (Surya Naaraayana) and take Panchagavya (a mix of five items related to the sacred Cow). This is supposed to give merits equivalent to Ashwamedha Yaga.

Eighth day (Ashtami thithi) is meant for Jyeshta Devi Pooja that is generally performed for three days by the married women.

Bhadrapada Sukla Ekadasi known as Parivarthini Ekadasi is the day Lord Vishnu turns his position while in Yoga Nidra. This day is a turning point in Chaturmasa Vrata.

Bhadrapada Sukla Dwadasi is celebrated as Sri VaMana Jayanthi the day Lord Vishnu incarnated as Vamana (Sri VaAmana Avathara); On this day Lord Vishnu is worshiped and Arghya is given to VaAmanaroopi Bhagavantha.

14th day Sukla Chaturdasi is known as Anantha Chaturdasi when Lord Vishnu is worshipped in the form of Anantha by observing a unique vratha known as Sri Anantha Padmanabha Vrata. Lord Sri Krishna is said to have explained the significance and merits of performing this vratha to Dharmaraja.

Full Moon day in the month of Bhadrapada is known as Praustapadi. Ending with this day for a period of 15 days starting from Bhadrapada Sukla Pratipada it is prescribed for study/pravachana of BhaAgavatha Purana.

During Bhaadrapada Maasa Sun's transit into Kanya (Virgo) raasi takes place and the Solar month is known as Kanyaa-maasam.

While the first half of the month is dedicated to the worship of Devathas and Rishi Gana, second half of Bhadrapada Maasa is

totally dedicated to the worship of Pithru Devathas that is known as Pithru Paksha or Mahalaya Paksha.

During the fortnight of Pithru Paksha we pay obeisance to forefathers by performing sacred rites.

Bhadrakaram Bhaadrapadam' the month Bhadrapada is an auspicious month that is also highly meritorious; that has auspicious features.

Lord Vishnu in the name of **Hrishiksha** is the presiding Deity (maAsa niyamaka) for Bhadrapada Masam. Hrishiksha (Hrishika + Eesha) means Lord of the senses.

Daana kartavya for Bhaadrapada maasa...

- PaAyasa (Kheer),
- Jaggery,
- Anna,
- Lavana (Salt)

Bhadrapada MaAsa has acquired unique significance and prominence in our religious calendar. It is the sixth lunar month starting from Chaitra MaAsa. It occurs exactly half way through the Lunar year. This coincides with the rainy season (Varsha Ruthu) that generally occurs during August-September as per English calendar.

PrAusHtapadi - BhaAgavathHa chintana...

SriMadBhagavatha Purana is a SaAttvika Purana composed by Lord Sri VedaVyasaru that contains 18000 verses divided into 12 Cantos called Skandhas;

SriMadBhagavatha Tatparya Nirnaya is one of the 37 jewels, SarvaMoola Grantha composed by SriMadhvacharyaRu re-establishing HARI-SARVOTTAMATVA;

Bhagavatham means the holy one which deals with the glory of BHAGAVANTHA who is none other than the Supreme God VISHNU who is BHAGAVAN;

Sri Vishnu Sahasranaama Stothram describes Lord Vishnu as **BHAGAVAN** (sloka # 60)

- the one who is worthy of worship, holy, divine, venerable...
- the one who possesses in opulence a blend of six great attributes viz. jnaAna, bAla, aisHvarya, viIrya, sHakti, and tEjas;
- the one who possesses divine and auspicious qualities like...
- Comprehensive control over everything (sovereignty/lordship);
- All capabilities to do and undo anything and everything;
- All accomplishments (Yashass);
- Bountiful riches and prosperity,
- All knowledge in full form; and
- Total dispassionateness (non attachment);

He is **BHAGAVAN** (Bhagavanta) Lord Vishnu the Supreme God - Hari Sarvottama;

While dealing with all other salient features of a Maha-Purana,

Sri MadbHagavatham considered as the King of all Puranas gives an exclusive and very elaborate coverage of Lord Vishnu's incarnation of SRI KRUSHNA.

Mantralaya GuruSaArvabhousma Sri Raghavendra Swamy (Sri Guru RaAyaru) gives a beautiful coverage of Sri Krushna's story in just 28 slokas in his script SRI KRUSHNACHARITRA MANJARI. Paaraayana of this sacred hymn during Praushtapadi is highly meritorious that gives the phala of reading Bhagavatha Purana.

Different means of liberation have been spelled out applicable to each Yuga viz.

- Meditation (penance) in Kritha Yuga;
- Yajna in Tretha Yuga,
- Archana (worship) in Dwapara Yuga;
- Whereas, in Kali Yuga only Naama Smarana

(repetition/chanting of the divine name of Lord Sri Hari) has been prescribed as the main means of liberation for the mankind.

kaler dosha-nidhe rajann asti hy eko maha gunah
kirtanad eva krishnasya mukta-sangah param vrajet
(Srimad Bhagavatam 12.3.51)

Although Kaliyuga is an ocean of faults, there is still one good quality about this age: simply by chanting the names of Lord Sri Krishna, one can become free from material bondage and be promoted to the transcendental kingdom.

Since in Kali Yuga people will not have the required spiritual strength and capability to perform and carry out rigorous saadhana; Naama Smarana has been prescribed to achieve the required effect of liberation with proper anusandhana...

- Sri Raaghavendra Theertha Guruvanthargatha-
- Sri Bhaaratheeramana Mukhyapraanaanthargatha-
- Sri KrushnaayaNamaha!
- Hari Sarvottama - Vaayu Jeevottama...

"Kaliyugadali Hari namava nenedare kulakotigalu
uddharisuvavu" ... (Sri Purandara Dasaru)

Kalau VenkatanaAyaka - Lord Venkateswara (Sreenivaasa) is
the Presiding Deity of Kaliyuga - Perceivable God - "Hare
SreEnivaasa"

Full Moon day in the month of Bhadrapada is known as
Praustapadi. Ending with this day for a period of 15 days starting
from Bhadrapada Sukla Pratipada it is prescribed for
study/pravachana of BhaAgavatha Purana.

Sankshipta Gajendra-Moksha (Bhagavatham)

ಅಂತಃಸರಸ್ಯುರುಬಲೇನ ಪದೇ ಗೃಹಿತೋ

ಗ್ರಾಹೇಣ ಯಾಥಪತಿರಂಬುಜಹಸ್ತ ಆರ್ತಃ |

ಅಹೇದಮಾದಿಪುರುಷಾಖಿಲಲೋಕನಾಥ

ತೀರ್ಥಶ್ರವಃ ಶ್ರವಣಮಂಗಲನಾಮಧೇಯ ||

ಸ್ಮೃತ್ವಾ ಹರಿಸ್ತಮರಣಾರ್ಥಿನಮಪ್ರಮೇಯಃ

ಚಕ್ರಾಯುಧಃ ಪತಗರಾಜಭುಜಾಧಿರೂಢಃ

ಚಕ್ರೇಣ ನಕ್ರವದನಂ ವಿನಿಪಾಟ್ಕೃತಸ್ಮಾ

ಧ್ವನೇ ಪ್ರಗೃಹ್ಯ ಭಗವಾನ್ ಕೃಪಯೋಜ್ಜಹಾರ ||

antaH sarasyurubalEna padE gRuhIto
grAhENa yUthapatiraMbujasta hasta ArtahI

AhEdamAdi puruShAkhila IOka nAtha

tIrthashravaH shravaNa maMgala nAmadhEya||

smRutvA haristamaraNArthinaM apramEyash-

-chakrAyudhaH patagarAja bhujAdhirUDhaH|

chakrENa nakravadanaM vinipAtya tasmAd

hastE pragRuhyA bhagavAn kRupayOjjahAra||

Gajendra Moksha from SriMadBhagavatam (8th canto) is one of the best episodes that re-established Hari-Sarvottamatva;

➤ **aASwAyuJa (Aasweeja) mAasAm**

Aaswayuja maasa marks the beginning of a new season called Sharad Routhu (autumn) when, monsoon starts receding and winter makes a beginning; one of the best seasons.

When Moon is at or nearer to the constellation of Aswini on the full Moon day that month is reckoned as Aaswayuja Masa.

During this month Sun's transit into Thula raasi takes place called Thula Sankramana.

Lord Vishnu in the name Sri **PadmanaAbha** is the governing Lord (MaAsa Niyaamaka) of Aaswayuja maasa.

As per Hindu lunar calendar three major religious events occurs during Aaswayuja maasam seventh among lunar months. They are...

- Tirumala Srivaari Navarathri Brahmotsavam at Tirumala Kshethra;
- Devi Navarathri festival popularly called Dasara and
- Naraka Chaturdasi/Deepaavali the festival of lights.

During Aaswayuja maasa when Sun is transiting in Kanya Raasi (Virgo) Lord Venkateswara is worshiped through Brahmotsavam at Tirumala Kshethra, a unique car festival conducted for nine days that generally culminate with Dasara festival;

On parallel days Goddess Durga is also worshiped across the country. This period of worshiping the Divine Energy is popularly known as Devi Navarathri or SharanNavarathri.

We find such nine day (Navarathri) celebrations being held for Lord Sri Rama also called Rama Navarathri;

Even the Brahmotsavam festival held at Tirumala for Lord Venkateshwara is also a nine day and night celebration.

Vijaya Dasami is also revered as Buddha Jayanthi, the day Lord Vishnu was born as Buddha.

Aaswayuja maasam is the sacred month Saint Sri Madhvacharya (Hanuma-Bheema-Madhwa), the founder proponent of Dvaita (Tattvavaada) philosophy was born at Paajaka Kshethra near Udupi on the auspicious day of Vijaya Dasami that is celebrated as Madhva Jayanthi.

In the concept of Pithru Yagna, first lunar day of Aaswayuja maasa is earmarked for performing sacred rites to Mother's father (Maatamaha) called Dauhithra Karthruka Maatamaha Sraaddha.

Starting from the very first day and on several other days of the month the Divine Mother is worshiped besides during Devi Navarathri festival; viz.

- Vijaya Dasami day as Aparajitha;
- Full Moon day as Lakshmi (Kojagara Vrata);
- Bahula Dwaadasi as Gau-Maata (Cow) called Gauvatsa Dwaadasi;
- Bahula Trayodasi as Goddess Ganga (Jalapoorna Trayodasi);
- Amaavaasya as Goddess Lakshmi (Deepavali) etc.

apart from in various other names as per the local/regional customs and traditions.

Aaswayuja maasa is also pronounced as Aasweeja or Aasweena maasa. Aasaa/Aasee means Sthree (woman); Yuj/Yuja means added to/included.

Worshiping universal divine mother who is none other than primordial Goddess Lakshmi Devi the divine energy of the Primordial Supreme God Vishnu is exclusively added to the religious calendar of Aaswayuja maasa.

Nature (prakruti) is assumed as an embodiment of the universal divine mother.

Ambhrani Sooktha describes divine mother as queen of the universe. Ambhrani is another name of Goddess Lakshmi Devi.

Sri Lakshmi ashtottara sathanaama stothra eulogizes Goddess Lakshmi as "Prakruthyai namaha". She is the Nature (Prakruthi).

Universal Divine Mother Goddess with whatever name one may call (Durga; Lakshmi; Saraswathi); She is MaAya; She is Shakti and She is Prakruthi (Nature).

Therefore it is befitting to call Aaswayuja maasam as the Divine Mother-centric month dedicated to adoration of the mother of mothers the universal divine mother.

**Sarvamangala MaAngalye Sive SarvaArtha saAdhike
Saranye Thrayambake Devi NaAraayani Namosthuth;**

Salutations to the Universal Divine Mother the one who bestows auspiciousness; Who is auspicious to the auspiciousness.

➤ **KARTHIKA (dAmodArA) MAASAM**

As we move on to the 8th month of Hindu Lunar calendar, it is denoted as Kartheeka MaAsam that generally comes around

October-November of every year. It marks the beginning of winter season.

The month in which Moon is at or nearer to the constellation of Kruttika on the full Moon day that month is denoted as Karthika maAsam.

It is also known as Kaumudhi maAsam the month full of moon light.

Traditions of Karthika MaAsam...

Kartheeka maAsa is considered as highly auspicious and sacred month for worshiping both Lord Vishnu as well as Lord Shiva.

Karthika masa is holiest among the four months of ChaturmaAsa.

During Kartheeka masa, Goddess Ganga (River Ganges) enters all the rivers, lakes and ponds and flows as Antarvahini.

People observe strict austerities during this month. Lot of significance is given during Kartheeka masam for...

- Taking bath in sacred rivers before sunrise (Arunodya Kaala),
- Lighting of lamps (DeEpaAraAdhana),
- Fasting,
- Visiting Vishnu and Shiva temples,
- DeEpa Dana,
- Saaligrama Pooja,
- Vana Bhojana.

As per Solar Calendar Karthika SnaAna Vrata begins from Aaswayuja Sukla Pournami and is held for a period of one month up to Kartheeka Pournami. Whereas, as per Lunar calendar it begins from Karthika Sukla Paadyami and is held up to Karthika Bahula Amaavaasya.

On the full moon day, Karthika Pournami we find people especially women floating lighted lamps in rivers and lakes after sunset.

In some parts of South India, we find performing the festival of Naga Chaturthi on the 4th day of bright fortnight during Kartheeka Masam.

At Tiruchanoor Sri Padmavathi Devi temple, annual Brahmotsavam known as Kartheeka Brahmotsavam of Goddess Padmavathi Devi will be held every year during Kartheeka Masam.

As per Padma Purana it is said that, Goddess Sri Maha Lakshmi emerged out of Lotus (Padma) flower on the day of Karthika Sukla Panchami from the midst of Padma Sarovara.

Karthika Sukla Ekaadasi is known as Prabhodini Ekaadasi the last day of sacred ChaturmaAsya Vrata. Lord Vishnu who enters into Yoganidra (Hari Sayani) on the day of Aashaada Sukla Ekaadasi gets up (Uttana) from His Yoganidra on the day of Karthika Sukla Dwaadasi (Uttaana Dwaadasi).

Uttaana Dwaadasi is celebrated as Thulasi festival known as Thulasi Damodara Vivaha, symbolically worshipping Thulasi along with Salagrama Shila (Lord Vishnu) and by erecting a branch of Amla tree (Amalaki).

Kartheeka Sukla Dwadasi is considered as Swayambhuva Manvaadi the day on which Swayambhuva Manvanthara had commenced;

Kartheeka Sukla Navami is considered as Krutha Yugaadi the day on which Krutha Yuga had commenced and Sukla Pournami is

referred to as Indra Saavarni Manvaadi the day on which Indra Saavarni Manvanthara had commenced;

Kartheeaka maasa also marks the beginning of the New Year as per Vikrama Sakha calendar after Deepaavali Amaavaasya.

Important events/festivals during Karthika Maasa are...

- Bali Paadyami;
- Yama Dwiteeya;
- VijayaDasara Aaraadhana;
- Uттаana Dwaadasi – Thulasi Damodara Vivaha;
- Vaikunta Chaturdasi – Dhathri Havana - Vana Bhojana;
- Sri Dhanwanthari Jayanthi (Bhoola Trayodasi)
- Sri Padmanabha Theerthara Aaradhana;
- Vruschika Sankramana

Any austerity, ritual, worship, charity performed during Karthika maasa is more meritorious than the one performed on ordinary days.

Karthika maasa is a highly rewarding month that it has been prescribed by Sages for acquiring spiritual as well as materialistic benefits inculcating a spiritual as well as physical discipline.

It is also known as Damodara Maasa in the name of Lord **Damodara** who is Maasa Niyaamaka for Karthika Maasa.

**Na Kaartheeaka samo maasa-Na Deva Kesavaatparam
Nacha-Vedasamam-Shaastram-Na-theertham-Gangayaasamam**

- There is no month equal to Karthika masa,
- there is no God equivalent to Lord Kesava (Sri Hari),
- there is no script equal to Veda, and
- there is no theertha (pilgrimage) equal to sacred river Ganges.

daAmoDaRo hAriH

DaAmodara is one of the prominent names that we generally come across being referred to Lord Sri Krishna. DAMODARA is one of the Chaturvimshati (24) Kesava Namas which are vYuHa ruupas'of Lord Vishnu.

kAma krOdha biDisi ninna nAma jihveyoLage nuDiso
shrii mahAnubhAvanAda dAmOdarA ||

ಕಾಮಕ್ರೋಧ ಬಿಡಿಸಿ ನಿನ್ನ | ನಾಮ ಜಿಹ್ವೆಯೊಳಗೆ ನುಡಿಸು ||

ಶ್ರೀಮಹಾನುಭಾವನಾದ ದಾಮೋದರ ||

(KanakaDasaru)

O' great dAmodara, free me from desire and anger. Make me to always recite your name.

Reference to the word DaAmodara we find in sloka # 40 of Sri Vishnu Sahasranaama Stothram.

DaAmodara is a combination of two words DaAma + Udara.

DaAma means rope and Udara means belly.

DaAmodara means the one who was tied with a rope to his belly.

A reference to this we find in Sri Mad BhaAgavatham 10th canto in the story of Lord Sri Krishna during his playful childhood days with his foster mother Yasoda.

In this episode we find Lord Sri Krishna (DaAmodara) liberating Nalakubera and Manigreeva the two sons of Kubera from the curse of Sage Narada.

DaAma also means an abode and Udara means abdomen.

In supreme spiritual sense, DaAmodara means;

the one whose abdomen is the abode for the entire universe or the one in whose belly rests the entire universe.

DaAmodara is the Supreme God SriHari Sarvottama the one who can liberate the souls from the cycle (rope) of births and deaths.

➤ **kaArthHiika sNaAna...**

hoLY month Karthika MaAsa for SnaAna aacharana starts from Aaswayuja Sukla Pournami to Karthika Sukla Pournami.

For SnaAna aacharana PoornimaAnta (Lunar month ending with Pournami) is followed.

During this period it is highly sacred and meritorious to take holy bath (according to one's convenience) in sacred rivers during Arunodaya kaala with proper sankalpa.

In this regard please find below the relevant slokas and arghya manthra for ready reference....

nAdi prayer sloka (before taking bath)

ಗಂಗಾಸಿಂಧುಸರಸ್ವತೀಚ ಯಮುನಾ ಗೋದಾವರೀ ನರ್ಮದಾ |
ಕೃಷ್ಣಾಭೀಮರತೀ ಚ ಫಲ್ಗುಸರಯೋ ಶ್ರೀಗಂಡಕೀ ಗೋಮತೀ |
ಕಾವೇರೀ ಕಪಿಲಾಪ್ರಯಾಗವಿನುತಾ ನೇತ್ರಾವತೀತ್ಯಾದಯೋ |
ನದ್ಯಃ ಶ್ರೀಹರಿಪಾದಪಂಕಜಭವಾಃ ಕುರ್ವಂತು ನೋರ್ಮುಂಗಲಂ ||
ಗಂಗಾಸಿಂಧು ಸರಸ್ವತೀ ಚ ಯಮುನಾ ಗೋದಾವರೀ ನರ್ಮದಾ |
ಕೃಷ್ಣಾ ಭೀಮರತೀ ಚ ಫಲ್ಗುಸರಯುಃ ಶ್ರೀ ಗಂಡಕೀ ಗೋಮತೀ |
ಕಾವೇರೀ ಕಪಿಲಾಪ್ರಯಾಗ ವಿನತಾ ನೇತ್ರಾವತೀತ್ಯಾದಯಃ
ನದಯಃ ಶ್ರೀ ಹರಿಪಾದಪಂಕಜ ಭವಾಃ ಕುರ್ವಂತು ನೋರ್ಮುಂಗಲಂ |

GangaSindhu Saraswathi Cha Yamuna Godhavari Narmada |
Krishna Bheemarathi Cha PhalguSarayu: Sri Gandaki Gomathi ||
Kaveri KapilaPrayaga Vinatha NethravathiIthyadhayo |
Nadhya: Sri HariPaadaPankaja Bhava: Kurvanthuno Mangalam ||

Arghya Manthra – ಅರ್ಘ್ಯಮಂತ್ರ (after taking a dip in the river)

ನಮಃ ಕಮಲನಾಭಾಯ ನಮಸ್ತೇ ಜಲಶಾಯಿನೇ |

ನಮಸ್ತೇಸ್ತು ಹೃಷೀಕೇಶ ಗೃಹಾಣಾರ್ಘ್ಯಂ ನಮೋಸ್ತುತೇ |

“namah kamalanAbhAya namaste jalashAyine;
namastestu hrIshikesha gRuhANarghyam namostu te”

ನಮಃ ಕಮಲನಾಥಾಯ ನಮಸ್ತೇ ಜಲಶಾಯಿನೇ |

ನಮಸ್ತೇಸ್ತು ಹೃಷೀಕೇಶ ಗೃಹಾಣಾರ್ಘ್ಯಂ ನಮೋಸ್ತುತೇ |

Arghya Manthra after doing Karthika Snaana...

ವ್ರತಿನಃ ಕಾರ್ತಿಕೇ ಮಾಸಿ ಸ್ನಾತಸ್ಯ ವಿಧಿವನ್ಮಮ |

ಗೃಹಾಣಾರ್ಘ್ಯಂ ಮಯಾದತ್ತಂ ದನುಜೇಂದ್ರನಿಷೂದನ |

ನಿತ್ಯನೈಮಿತ್ತಿಕೇ ಕೃಷ್ಣ ಕಾರ್ತಿಕೇ ಪಾಪನಾಶನೇ |

ಗೃಹಾಣಾರ್ಘ್ಯಂ ಮಯಾ ದತ್ತಂ ರಾಧಯಾ ಸಹಿತೋ ಹರೇ ||

ವ್ರತಿನಃ ಕಾರ್ತಿಕೇ ಮಾಸಿ ಸ್ನಾತಸ್ಯ ವಿಧಿವನ್ಮಮ |

ಗೃಹಾಣಾರ್ಘ್ಯಂ ಮಯಾ ದತ್ತಂ ದನುಜೇಂದ್ರ ನಿಷೂದನ |

ನಿತ್ಯ ನೈಮಿತ್ತಿಕೇ ಕೃಷ್ಣ ಕಾರ್ತಿಕೇ ಪಾಪ ನಾಶಿನೇ |

ಗೃಹಾಣಾರ್ಘ್ಯಂ ಮಯಾ ದತ್ತಂ ರಾಧಯಾ ಸಹಿತೋ ಹರೇ |

“nitya naimittike krishnakArthike pApanAshane;
gRuhANArghyam maya dattam rAdhaya sahito hare”

“vratinah kArtika mAsi snAtasya vidhivanmama
gRuhANArghyam maya dattam rAdhaya sahito hare”

During Karthika maasa, Ganga (River Ganges) enters all the rivers, lakes and ponds and flows as Antarvahini.

While this sacred bath is preferred to be taken in any holy river, lake or theertha if not at least at home during Arunodaya kaala with proper anusandhana of MaAsa niyaAmaka Sri Indira-Damodara (Lakshmi-Narayana)

According to Dharma Saastras, merits of Punya Snaana made during sacred months increases depending on the place where the holy bath is taken as given below....

- With hot water at home–Merits equivalent to Six years of such Snaana;
- From the waters of a well –12 years of such Snaana phala;
- In a lake –24 years of such Snaana phala;
- In any river – 96 years of such Snaana phala;
- In any sacred river – 9600 years of such Snaana phala;
- At the confluence of sacred rivers–38400 years of such Snaana phala; (four times of the above)
- In Ganga (Ganges) River–Merits equivalent to 38400000 years of such Snaana phala; (1000 times of the above)
- At Triveni Sangam (Prayaga) – 100 times of Ganga Snaana phala;
- Punya Snaana in sea (Samudra) is considered more meritorious than all the above.

Aa-Ka-Ma-Vai (Aashaada, Karthika, Margasira, Vaisakha),
Maagha maasas' are sacred months prescribed for doing holy
bath (Punya Snaana);

Those who could not do this Punya Snaana (holy bath) as said
above for the entire month should at least take it for the last
three days which is known as Anthya Pushkarini.

SRI DAMODARA STOTHRAM (ಶ್ರೀದಾಮೋದರಸ್ತೋತ್ರಮ್ - ಶ್ರೀದಾಮೋದರಸ್ತೋತ್ರಮ್)

ಮತ್ಸ್ಯಾಕೃತಿಧರ ಜಯ ದೇವೇಶ ವೇದವಿಬೋಧಕ ಕೂರ್ಮಸ್ವರೂಪ ।
ಮಂದರಗಿರಿಧರ ಸೂಕರೂಪ ಭೂಮಿವಿಧಾರಕ ಜಯ ದೇವೇಶ ॥೧॥
ಕಾಂಚನಲೋಚನ ನರಹರೀರೂಪ ದುಷ್ಟಹಿರಣ್ಯಕಭಂಜನ ಜಯ ಭೋ ।
ಜಯ ಜಯ ವಾಮನ ಬಲಿವಿಧ್ವಂಸಿನ್ ದುಷ್ಟಕುಲಾಂತಕ ಭಾರ್ಗವರೂಪ ॥೨॥
ಜಯ ವಿಶ್ವವಸಃಸುತವಿಧ್ವಂಸಿನ್ ಜಯ ಕಂಸಾರೆ ಯದುಕುಲತಲಿಕ ।
ಜಯ ವೃಂದಾವನಚರ ದೇವೇಶ ದೇವಕಿನಂದ ನಂದಕುಮಾರ ॥೩॥
ಜಯ ಗೋವರ್ಧನಧರ ವತ್ಸಾರೆ ಧೇನುಕಭಂಜನ ಜಯ ಕಂಸಾರೆ ।
ಋಕ್ಮಿಣಿನಾಯಕ ಜಯ ಗೋವಿಂದ ಸತ್ಯಾವಲ್ಲಭ ಪಾಂಡವಬಂಧು ॥೪॥
ಖಗವರವಾಹನ ಜಯ ಪೀಠಾರೆ ಜಯ ಮುರಭಂಜನ ಪಾರ್ಥಸಖೇಶ್ವರ ।
ಭೃಂಞಿವಿನಾಶಕ ದುರ್ಜನಹಾರಿನ್ ಸಜ್ಜನಪಾಲಕ ಜಯ ದೇವೇಶ ॥೫॥
ಶುಭಗುಣಗನಪೂರಿತ ವಿಶ್ವೇಶ ಜಯ ಪುರುಷೋತ್ತಮ ನಿಯತವಿಬೋಧ ।
ಭೂಮಿ ಧರಾಂತಕಕಾರಣರೂಪ ಜಯ ಖರಭಂಜನ ದೇವರೇಣ್ಯ ॥೬॥
ವಿಧಿಭವಮುಖಸುರಸತತಸುವಂದಿತಸಚ್ಚರಣಾಂಬುಜ ಕಂಜಸುನೆತ್ರ ।
ಸಕಲಸುರಾಸುರನಿಗ್ರಹಕಾರಿನ್ ಪೂತನಿವಾರಣ ಜಯ ದೇವೇಶ ॥೭॥
ಯದ್ಭೂವಿಭ್ರಮಮಾತ್ರಾತದಿದಮಾಕಮಲಾಸನಶಂಭುವಿಪಾದ್ಯಮ್ ।
ಸೃಷ್ಟಿಸ್ಥಿತಿಯಮೃಚ್ಛತಿ ಸರ್ವ ಸ್ಥಿರಚರವಲ್ಲಭ ಸ ತ್ವಂ ಜಯ ಭೋ ॥೮॥

ಜಯಯಮಲಾರ್ಜುನಭಂಜನಮूर्ತೆ ಜಯ ಗೋಪೀಕುಚಕುಕುಮಾಂಕಿತಾಂಗ ।
 ಪಾಂಚಾಲಿಪರಿಪಾಲನ ಜಯ ಭೋ ಜಯ ಗೋಪೀಜನರಂಜನ ಜಯ ಭೋ ॥೯॥
 ಜಯ ರಾಸೌತ್ಸವರತ ಲಕ್ಷ್ಮೀಶ ಸತತಸುಖಾರ್ಣವ ಜಯ ಕಂಜಾಕ್ಷ ।
 ಜಯ ಜನನೀಕರಪಾಶಸುಬದ್ಧ ಹರಣಾನ್ವನೀತಸ್ಯ ಸುರೇಶ ॥೧೦॥
 ಬಾಲಕ्रीಡನಪರ ಜಯ ಭೋ ತ್ವಂ ಮುನಿವರವಂದಿತಪದಪದ್ಮೇಶ ।
 ಕಾಲಿಯಫಣಿಫಣಮರ್ದನ ಜಯ ಭೋ ದ್ವಿಜಪತ್ನ್ಯರ್ಪಿತಮತಿಸಿ ವಿಭೋಽನ್ವಮ್ ॥೧೧॥
 ಕ್ಷೀರಾಂಬುಧಿಕೃತನಿಲಯನ ದೇವ ವರದ ಮಹಾಬಲ ಜಯ ಜಯ ಕಾಂತ ।
 ದುರ್ಜನಮೋಹಕ ಬುದ್ಧಸ್ವರೂಪ ಸಜ್ಜನಬೋಧಕ ಕಲ್ಕಿಸ್ವರೂಪ ।
 ಜಯ ಯುಗಕೃದ್‌ದುರ್ಜನವಿಧ್ವಂಸಿನ್ ಜಯ ಜಯ ಭೋ ಜಯ ವಿಶ್ವಾತ್ಮಮ್ ॥೧೨॥
 ಇತಿ ಮಂತ್ರಂ ಪಠನ್ವೇವ ಕುರ್ಯಾನ್ನೀರಾಜನಂ ಬುಧಃ ।
 ಘಟಿಕಾದ್ವಯಶಿಷ್ಟಾಢಾಂ ಸ್ನಾನಂ ಕುರ್ಯಾದ್ಯಥಾವಿಧಿ ॥
 ॥ಇತಿ ಶ್ರೀಪಂಚರಾತ್ರಾಗಮೇ ಹಂಸಬ್ರಹ್ಮಸಂವಾದೇ ಶ್ರೀದಾಮೋದರಸ್ತೋತ್ರಮ್ ॥

ಶ್ರೀದಾಮೋದರಸ್ತೋತ್ರಮ್

ಮತ್ಸ್ಯಾ ಕೃತಿಧರ ಜಯ ದೇವೇಶ ವೇದವಿಬೋಧಕ ಕೂರ್ಮಸ್ವರೂಪ
 ಮಂದರಗಿರಿಧರ ಸೂಕರರೂಪ ಭೂಮಿವಿಧಾರಕ ಜಯ ದೇವೇಶ (೧)
 ಕಾಂಚನಲೋಚನ ನರಹರಿರೂಪ ದುಷ್ಪಟರಣ್ಯಕಭಂಜನ ಜಯ ಭೋ
 ಜಯ ಜಯ ವಾಮನ ಬಲಿವಿಧ್ವಂಸಿನ್ ದುಷ್ಪಟಲಾಂತಕ ಭಾರ್ಗವರೂಪ (೨)
 ಜಯ ವಿಶ್ವವಸಃಸುತವಿಧ್ವಂಸಿನ್ ಜಯ ಕಂಸಾರೇ ಯದುಕುಲತಿಲಕ
 ಜಯ ವೃಂದಾವನಚರ ದೇವೇಶ ದೇವಕಿನಂದ ನಂದಕುಮಾರ (೩)
 ಜಯ ಗೋವರ್ಧನಧರ ವತ್ಸಾರೇ ಧೇನುಕಭಂಜನ ಜಯ ಕಂಸಾರೇ
 ರುಕ್ಮಿಣಿನಾಯಕ ಜಯ ಗೋವಿಂದ ಸತ್ಯಾವಲ್ಲಭ ಪಾಂಡವಬಂಧೋ (೪)
 ಖಗವರವಾಹನ ಜಯ ಪೀಠಾರೇ ಜಯ ಮುರಘಂಜನ ಪಾರ್ಥಸಖೇತ್ಯಮ್

ಭೌಮವಿನಾಶಕ ದುರ್ಜನಹಾರಿನ್ ಸಜ್ಜನಪಾಲಕ ಜಯ ದೇವೇಶ (೫)
 ಶುಭಗುಣಗನಪೂರಿತ ವಿಶ್ವೇಶ ಜಯ ಪುರುಷೋತ್ತಮ ನಿತ್ಯವಿಬೋಧ
 ಭೂಮಿ ಧರಾಂತಕಕಾರಣರೂಪ ಜಯ ಖರಭಂಜನ ದೇವವರೇಣ್ಯ (೬)
 ವಿಧಿಭವಮುಖಸುರಸತತಸುವಂದಿತಸಚ್ಚರಣಾಂಬುಜ ಕಂಜಸುನೇತ್ರ
 ಸಕಲಸುರಾಸುರನಿಗ್ರಹಕಾರಿನ್ ಪೂತನಿವಾರಣ ಜಯ ದೇವೇಶ (೭)
 ಯದ್ಭೂವಿಭ್ರಮಮಾತ್ರಾತ್ತದಿದಮಾಕಮಲಾಸನಶಂಭುವಿಪಾದ್ಯಮ್
 ಸೃಷ್ಟಿಸ್ಥಿತಿಲಯಮೃಚ್ಛತಿ ಸರ್ವಂ ಸ್ಥಿರಚರವಲ್ಲಭ ಸ ತ್ವಂ ಜಯ ಭೋ (೮)
 ಜಯಯಮಲಾರ್ಜುನಭಂಜನಮೂರ್ತೇ ಜಯ ಗೋಪೀಕುಚಕುಂಕುಮಾಂಕಿತಾಂಗ
 ಪಾಂಚಾಲೀಪರಿಪಾಲನ ಜಯ ಭೋ ಜಯ ಗೋಪೀಜನರಂಜನ ಜಯ ಭೋ (೯)
 ಜಯ ರಾಸೋತ್ಸವರತ ಲಕ್ಷ್ಮೀಶ ಸತತಸುಖಾರ್ಣವ ಜಯ ಕಂಜಾಕ್ಷ
 ಜಯ ಜನನೀಕರಪಾಶಸುಬದ್ಧ ಹರಣಾನ್ನವನೀತಸ್ಯ ಸುರೇಶ (೧೦)
 ಬಾಲಕ್ರೀಡನಪರ ಜಯ ಭೋ ತ್ವಂ ಮುನಿವರವಂದಿತಪದಪದ್ಮೈಶ
 ಕಾಲಿಯಘನಿಘನಮರ್ದನ ಜಯ ಭೋ ದ್ವಿಜಪತ್ಯರ್ಪಿತಮತ್ಸಿ ವಿಭೋಽನ್ನಮ್ (೧೧)
 ಕ್ಷೀರಾಂಬುಧಿಕೃತನಿಲಯನ ದೇವ ವರದ ಮಹಾಬಲ ಜಯ ಜಯ ಕಾಂತ
 ದುರ್ಜನಮೋಹಕ ಬುದ್ಧಸ್ವರೂಪ ಸಜ್ಜನಬೋಧಕ ಕಲ್ಕಿಸ್ವೂಪ (೧೨)
 ಜಯ ಯುಗಕೃದ್ಧುರ್ಮಜನವಿದ್ವಂಸಿನ್
 ಜಯ ಜಯ ಭೋ ಜಯ ವಿಶ್ವಾತ್ಮನ್ (೧೩)
 ಇತಿ ಮಂತ್ರಂ ಪಠನ್ನೇವ ಕುರ್ಯಾನ್ನೀರಾಜನಂ ಬುಧಃ
 ಘಟಿಕಾದ್ವಯಶಿಷ್ಣಾಯಾಂ ಸ್ನಾನಂ ಕುರ್ಯಾದ್ಯಥಾವಿಧಿ (೧೪)
 ಇತಿ ಶ್ರೀಪಂಚರಾತ್ರಾಗಮೇ ಹಂಸಬ್ರಹ್ಮಸಂವಾದೇ ಶ್ರೀದಾಮೋದರಸ್ತೋತ್ರಮ್
 ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು

మత్స్యాకృతిధర జయదేవేశ వేదవిభోదక కూర్మస్వరూప ।
మందరగిరిధర సూకరరూప భూమివిధారక జయ దేవేశ ॥ ౧ ॥

కాంచనలోచన నరహరిరూప దుష్టహిరణ్యక భంజన జయ భో ।
జయ జయ వామన బలివిధ్వంసిన్ దుష్టకులాంతక భార్గవరూప ॥ ౨ ॥

జయవిశ్రవసః సుతవిధ్వంసిన్ జయ కంసారే యదుకులతిలక ।
జయవృందావనచర దేవేశ దేవకినందన నందకుమార ॥ ౩ ॥

జయగోవర్ధనధర వత్సారే ధేనుకభంజన జయ కంసారే ।
రుక్మిణినాయక జయ గోవింద సత్యావల్లభ పాండవ బంధో ॥ ౪ ॥

ఖగవరవాహన జయపీఠారే జయ మురభంజన పార్థసఖేత్వమ్ ।
భౌమవినాశక దుర్జనహారిన్ సజ్జనపాలక జయదేవేశ ॥ ౫ ॥

శుభగుణగణపూరిత విశ్వేశ జయ పురుషోత్తమ నిత్యవిబోధ ।
భూమిభరాంతక కారణరూప జయ ఖరభంజన దేవవరేణ్య ॥ ౬ ॥

విధిభవముఖసుర సతతసువందిత సచ్చరణాంబుజ కంజసునేత్ర ।
సకలసురాసురనిగ్రహకారిన్ పూతనిమారణ జయదేవేశ ॥ ౭ ॥

యద్భూవిభ్రమ మాత్రాత్తదిదం ఆకమలాసన శంభువిపాద్యం ।
సృష్టిస్థితిలయమృచ్ఛతిసర్వం స్థిరచరవల్లభసత్త్వం జయభో ॥ ౮ ॥

జయ యమలార్జునభంజనమూర్తే జయ గోపీకుచకుంకుమాంకితాంగ ।
పాంచాలీ పరిపాలన జయ భో జయ గోపీజనరంజన జయ భో ॥ ౯ ॥

జయ రాసోత్సవరత లక్ష్మీశ సతత సుఖార్ణవ జయ కంజాక్ష ।
జయ జననీకర పాశసుబద్ధ హరణాన్నవనీతస్య సురేశ ॥ ౧౦ ॥

బాలక్రీడాడనవర జయ భో త్వం మునివరవందితపాద పద్మేశ ।
కాలియఘణిఘణ మర్దన జయ భో ద్విజపత్న్యర్చిత మత్సివిభోన్నం ॥ ౧౧ ॥

క్షీరాంబుధికృతనిలయన దేవ వరద మహాబల జయ జయకాంత ।
దుర్జన మోహక బుద్ధస్వరూప సజ్జన బోధక కల్కిస్వరూప ॥ ౧౨ ॥

జయ యుగకృత్ దుర్జన విధ్వంసిన్
జయ జయ జయ భో జయ విశ్వాత్మాన్ ॥ ౧౩ ॥

ఇతి మంత్రం పఠన్నీవ కుర్యాన్నీరాజనం బుధః ।
ఘటికాద్వయశిష్టాయాం స్నానం కుర్యాద్యథావిధి । ౧౪ ॥

అన్యథా నరకం యాతి యావదింద్రాశ్చతుర్దశ ।
ఇతి శ్రీ కార్తీక దామోదర స్తోత్రం సంపూర్ణం ॥ ౧౫ ॥

ఇతి శ్రీ పంచరాత్రాగమే హంసబ్రహ్మ సంవాదే శ్రీ దామోదర స్తోత్రమ్ ।

➤ **Maargasira Maasam**

The month in which Moon is at or nearer to Mrigasira nakshathra on the full moon day that month is denoted as Margasira Masa which is also known as MaArgaSeersha Maasa.

During the month Sun transiting in Scorpio sign (Vrischika raasi) will be entering into Dhanu raasi when it is known as Dhanurmasa the Solar month.

Margashirsha also called Agrahayana is the 9th month in a Hindu lunar calendar starting from Chaitra masam. The word Agrahayana means the month of equinox. In olden times the year used to begin with Margashirsha Maasa.

Margashirsha maasa marks the beginning of a new season called Hemanta Ritu that generally occurs during the calendar months of November and December.

Margashirsha masa is highly meritorious month for worshiping Lord Vishnu, Goddess Lakshmi Devi and Sun God (Surya Naarayana) apart from Lord Hanuman and Lord Subramanya. Several religious events occur during the month of Margashirsha.

Dedicated to Lord Subramanya, sixth day of Margashirsha masam (sukla Shashti) is known as Skanda Shashti or Subramanya Shashti or Champa Shashti.

Margashirsha sukla Ekadasi is known as Mokshada Ekadasi the most auspicious day to worship Lord Vishnu. This day is also revered as Geeta Jayanthi, the day Lord Sri Krishna counselled Arjuna with his famous preaching known as Bhagavadgita. It is befitting to read at least one chapter of Bhagavadgita on this sacred day duly understanding its meaning;

If this day of Sukla Ekadasi is also associated/coincide with Dhanurmasa then it known as Vaikunta Ekadasi or Mukti Ekadasi.

Dedicated to Lord Hanuman, sukla Trayodashi in Margashirsha masam is observed as Hanuman Vrata. On this day Lord Hanuman is

exclusively worshiped by one and all for good health, peace and prosperity.

Lord Vedavyasa had narrated the significance of this Vrata to Dharmaraja and it was performed by Draupadi Devi.

Significant feature in this vratha is worshipping Lord Hanuman with a yellow coloured thread having 13 knots known as Thora and is worn after pooja.

Full Moon day in Margasira masam is celebrated as Dattaatreya Jayanthi, the day Lord Dattaatreya an incarnation of Lord Vishnu was born.

मासानां मार्गशीर्षहम् - MaAsaAnaAm MaArgaseErsho~ham...

In Bhagawadgita, Vibhuthi Yoga (sloka # 35), Lord Sri Krishna says that, amongst the months He is Margaseersha Masam.

Literally Seersha means Head and Margasira is a Superior month which has special Vibhuti of Lord Sri Krishna;

These words of Lord Sri Krishna testify the significance given to Margasira masam in the Hindu spiritual calendar.

**RaAmo ViraAmo Virajo #MaArgo Neyo Nayo-anayaH
VeErah ShaktimataAm ShressHtah Dharmo DharMaviduttamah;**

MaArgaH is one of the several thousand names of Lord Vishnu that we come across in Sri Vishnu Sahasranaama Stothram (sloka # 40 & 43);

MaArga means path. RaAMA (Lord Vishnu) is the ONE who creates the path to the devotees to reach the zones of liberation and immortality.

Lord Vishnu who is the MaArgah paves the way for all spiritual aspirations and realizations. If one follows this path or direction created by God-Hari Sarvottama, it leads to liberation and ultimate realization.

Lord Vishnu in the name **KESAVA** is the presiding Deity (Masa Niyamaka) who governs Margasira maAsa.

AakaAsaat Patitam Thoyam Yathaa Gachchatu Saagaram
Sarva Deva Namaskaaram Kesavam Pratigatchchatu;

➤ **PusHya MaAsaM - Significance**

Pushya maasa is the 10th month as per Hindu Lunar Calendar when Sun will be transiting partly in Dhanus Raasi (Sagittarius) and partly in Makara raasi (Capricorn) of the zodiac;

The month in which Moon is @ or nearer to PusHyami star on full Moon day is reckoned as PusHya maAsa.

Pushyami star falls in the zodiac sign Karkataka (Cancer) Raasi; While Saturn (Shani) is Star Lord of Pushyami; Bruhaspathi (Jupiter) is the NakashthraAbhimaAni dEvata;

Imbided and derived from the term PUSHTI (nourishmEnt) Pushya maAsa is also Pausha Maasa the Sun centric month; Sun is also called as PUSHAN;

Lord Sri **Lakshmi-Narayana** the great nourisher and supporter of the Universe, the one who is PUSHTI the vital force and sustaining power of all beings is the Maasa Niyaamaka governing Lord of Pushya Maasa;

Important festivals like Bhogi, Makara Sankranthi occurs during Pushya Masam.

Solar month Dhanurmasam ends with Bhogi festival.

When Sun enters Makara Raasi that day is celebrated as Makara Sankranthi or Makara Sankramana.

Lot of religious and spiritual significance is attached to this day as it marks the beginning of Sun's travel in the Northward direction which is known as Uttarayana as per the calendars followed in South India.

Generally Makara Sankramana occurs on 14th day of January every year. Sometimes depending on the transit time of Sun into Makara raasi it will be observed on the next day ie. 15th January.

Makara Sankramana marks the beginning of famous bathing festival and religious fair known as Magha Mela held at Triveni Sangam (Prayaga-Allahabad).

It is said and believed that while carrying the nectar pot (Amrita Kalasa) by Lord Vishnu few drops of nectar fell at Allahabad (Prayaga), Haridwar, Nasik and Ujjain. These holy places (Theerthas) have acquired significant reputation where human beings could wash their sins by way of sacred bath at these places.

Taking holy bath at these places on Makara Sankranthi day has attained lot of spiritual significance which is considered as highly meritorious.

For learning Vedas full moon day in Pushya masa is considered as highly auspicious.

Aaradhana of Saint Sri Narahari Theertharu, Sri Raghottama Theertharu, Sri Purandara Dasaru, Sri Gopala Dasaru occurs during Pushya maasa.

Famous Paryaya festival at Udupi Sri Krishna temple takes place during Pushya maAsa once in two years.

As per Solar calendar, full Moon day (Pournami) during Pushya maasa marks the beginning of Maagha Snaana that continues for a period of one month.

Vasthra dana and Thila dana are prescribed during Pushya Maasa;

➤ **MAAGHA (mAa + agHa) MAASA**

Lord Vishnu naama/attributes associated with Maagha Maasa...

➤ MADHAVA – AGHAARDHANA - SHISHIRA;

MaAsa Dharma...

- MaAgha SnaAna;
- Veni Daana (at Prayaga);
- Thila-Paathra Daana,
- Saligrama Daana,
- Anna Daana ,
- Suvarna Daana;
- Hiranya danaa,
- Thila Daana,
- Thila Homa;

For followers of lunar calendar Maagha Snaana starts from Pushya Bahula Amaavaasya and ends with Maagha Bahula Amaavaasya.

Lord Vishnu in the name **MADHAVA** is the presiding deity (MasaNiyamaka) governing Maagha Maasa;

Madhava means, one who is the consort of Goddess Lakshmi Devi,

one who is the bestower and Lord of superior knowledge;

the one who is propounder or the one who advocates or the one who promulgate the knowledge of the Supreme being (Himself);

one who directs an individual towards performing of good deeds; attaining true knowledge;

Maagha Maasa marks the beginning of a new season (Ruthu) called Shisira Ruthu.

Shisira means cool one of the names/attributes of Lord Vishnu who is always very cool in his disposition; Who is a solution to those who are suffering from worldly burning passions.

The month in which Moon will be at or nearer to the constellation of Maghah nakshathra on the full moon day that month is reckoned as Maagha maasa, which occurs during the calendar months of January/February.

Astrologically, Kethu is regarded as the ruling planet of Magha star and Pithru Devathas as its Presiding Deities.

MaAgham (Ma + Agham)

Ma means not present and Agham means sin, evil, malefic, annoyance, suffering, grief;

Maagha masa is the month which is highly meritorious, auspicious and free from any sin or suffering.

Lord Vishnu in the name MADHAVA (presiding deity for Maagha maasa) is AghaArdHana (AgHa + AardHana)

the one who destroys, annihilates, wipe out etc. the one who burns our sins; the AnagHa the one who destroyes the sins;

Maagha masa the eleventh month as per Hindu lunar calendar is considered as an auspicious month for performing marriages, upanayana, Gruha Pravesa, Aksharabhyasa etc.

If there is an association of

- Aaditya Vaara (Sunday) with
- Amaavaasya +
- Sravana Nakshatra +
- Vyattheepatha Yoga +

in the lunar month of Pushya or MaAgha it is referred to as **Ardhodhaya** which is considered to be a highly sacred day/parvakala that occurs very rarely which is 100 times more meritorious than Surya Grahana.

Maagha Bahula Amaavasya associated with Satabhisha nakshathra is considered as highly sacred and meritorious for Pithru Kaarya which will give Trupti to Pithrus for 10K years.

Prominent days of Maagha maAsa...

- VASANTHA PANCHAMI
- RATHA SAPTHAMI
- BHEESHMASHTAMI
- MADHVANAVAMI
- MAAGHA POURNAMI
- MAHA-SHIVARATHRI
- Maagha Bahula Amaavaasya

Maagha Bahula Amaavasya associated with Dhanishta nakshathra is considered as highly sacred (Parva/Punya kaala) and meritorious for Pithru Kaarya;

If it is having Satabhisha nakshathra yoga it is still more meritorious which will give Tupti to Pithrus for 10K years. It is called Varuni Yoga.

Vasu Devatas are abhimaani Devata for Dhanishta and Varuna is abhimaani devata for Satabhisha nakshathra.

MaAgha Bahula Amaavaasya is also reckoned as Dwapara YugaAdi one of the Shannavathi days;

[Learned opinion... it should be Chataka Sraaddha and Sarva Pithru - SRS Matha Panchanga & Dharma Shastra Darpana recommends performing Sraaddha on this day. Another Dharma Shastra grantha mentions that on this day if there is Dhanishta Yoga it should be ThilaAnna sraaddha. Logically under Shannavathi we generally give Dwadasa Pithru thila tharpana on the day of Amaavaasya/Yugaadi. In view of Dhanishta/Satabhisha Yoga it is an exception. We need more clarity in this regard. One may perform Yatha Shakti >Thila tharpana/Chataka Sraaddha.

Generally Maagha Bahula Amaavaasya coincides with either Dhanishta or Satabhisha nakshathara, sometimes overlap.

On this sacred day eligible can do in memory of Pithrus, yatha shakti Sraddha, Thila Tharpana, Thila Daana, Bramhana bhojana/Daana, Pithru Sooktha/Pithru Stotra paaraayana etc. Even performing Thila Homa on this day is also meritorious.]

➤ **MaAgHa SnaAnam KarisHyaAmi MakArastHe DivaAkare (ಮಾಘ ಸ್ನಾನಮ್ ಕರಿಶ್ಯಾಮಿ ಮಕರಸ್ಥೆ ದಿವಾಕರೇ)**

In Kartika maasa more significance is given for lighting of lamps, whereas in Maagha maasa special significance is given for taking sacred bath (Punya SnaAna) that is known as Maagha Snana.

For SnaAna aacharana PoornimaAnta (Lunar month ending with Pournami) is followed. Maagha Snaana aacharana generally starts from Pushya sukla Pournami and ends with Magha sukla Pournami as per Solar Calendar; for followers of lunar calendar Maagha Snaana starts from Pushya Bahula Amaavaasya and ends with Maagha Bahula Amaavaasya.

During this period it is prescribed to take bath early in the morning before Sunrise preferably during Arunodaya kala. It is preferred to be taken in any river, lake or theertha or at least at home.

Maagha Snanam is prescribed for all ages of men and women.

MERITS OF MAAGHA SNAANA

According to Dharma Saastras, merits of Maagha Snaana increases depending on the place where the bath is taken as given below....

- With hot water at home–Merits equivalent to Six years of such Snana;
- From the waters of a well –12 years of such Snana phala;
- In a lake –24 years of such Snana phala;
- In any river – 96 years of such Snana phala;
- In any sacred river – 9600 years of such Snana phala;
- At the confluence of sacred rivers–38400 years of such Snana phala; (four times of the above)
- In Ganga (Ganges) River–Merits equivalent to 38400000 years of such Snana phala; (1000 times of the above)
- At Triveni Sangam (Prayaga) – 100 times of Ganga Snana phala;
- Maagha Snana in Samudra is considered more meritorious than all the above.

Wherever may be the place of bath; one should always remember to recollect (recite) Prayaaga and pray Maasa Niyamaka Maadhava; (Prayaga - Prayaga - Prayaga...)

Those who cannot take bath as said above for the entire month should at least take it for the last three days which is known as Anthya Pushkarini.

MAAGHA SNAANA MANTHRA...

(For Kannada version please click on the images given below)

Maasa Niyamaka MAgha (Prayaga) MAdhava Preethyartham

Maagha Snaanam kariShye....

maagha snaanamidam puNyam snaasyEham dEva maadhava

tIrthasyaasya jaLE nityamiti sankalpa chEtasi

Maagha Maase ratamthyapaH Kinchidha Abhyudhite ravau|

Bramhagnam Vaa suraapam vaa kam pathanthaM punimahe||

Dukha dhaareedrya Naashaaya Shree VishNoStoShaNaaaya cha|

PraathaH snanam Karomyadhya Maaghe PapavinaashanaM||

Makarashthe Ravau Maaghe Govinda Achyutha Madhava|

Snaane Naanena Me Deva Yathoktha Phaladho Bhava||

Krishna Achyutha Nimajyaami Praabhaathe Asmeen Subhodhaka|

Anena Magha Snaanena Supreeetho MaaM Samudhdhara||

Magha Snaanam Karishyami Makarasthe Divaakare|

Aasamaapthi Mahaadeva NiRvignaM kuru Maadhava||

(By so praying give ArgHya and again perform SnaAna)

ARGHYA MANTHRA...

Thapasya Arkodhaye nadhyaam SnaathohaM Vidhi pooRvakaM|
Maadhavaaya Dhadhaami Idham Arghyam Samyak
Praseedhithu||

MAdhavavaaya namah Idamargyam!

savitrE prasavitre cha paramdhaamne Namosthuthel!
Twattejasaa paribraShTam paapam yaaytu sahasradhah

savitre namah Idamargyam!

Ganaga yamunayOr Madhye yatra gupta saraswathi
Trailokya vaMdite Devi TrivENyargyam GrihaaNa Me!

TriveNya namah Idamargyam!

Diwakara jagannatha Prabhakara Namosthuthel!
paripoorNam KarishWedaM MAgha SnaanaM MayA Krutam!

so saying perform prayer to Lord Suurya.

Yasyasmrthya..... Sri Krishnaarpanamasthu

Taking a bath (Snaana) which is always refreshing not only
cleanses our external body, but also has significance from
religious and spiritual point of view in the daily routine (nithya
karma) of an individual.

If it is during an auspicious period like Maagha maasa its spiritual
merits are bountiful.

ಗಂಗಾಸಿಂಧು ಸರಸ್ವತೀ ಚ ಯಮುನಾ ಗೋದಾವರೀ ನರ್ಮದಾ

ಕೃಷ್ಣಾ ಭೀಮರತೀ ಚ ಫಲ್ಗುನರಯೂ ಶ್ರೀಗಂಡಕೀ ಗೋಮತೀ

ಕಾವೇರೀ ಕಪಿಲಾಪ್ರಯಾಗವಿನುತಾ ನೇತ್ರಾವತೀತ್ಯಾದಯೋ

ನದ್ಯಃ ಶ್ರೀ ಹರಿಪಾದಪಂಕಜಭವಾಃ ಕುರ್ವಂತು ನೋ ಮಂಗಳಂ;

गंगासिंधु सरस्वती च यमुना गोदावरी नर्मदा ।
कृष्णा भीमरती च फल्गुसरयू श्रीगंडकी गोमती ।
कावेरी कपिलाप्रयागविनुता नेत्रावतीत्यादयो ।
नद्यःश्री हरिपादपंकजभवाः कुर्वन्तु नो मंगलं ॥
gangaasindhu sarasvatI cha yamunaa gOdaavarI narmadaa |
kRuShNaa bhImaratI cha phalGusarayU shrIganDakI gOmatI |
kaavErI kapilaaprayaagavinutaa nEtraavatItyaadayO |
nadya:shrI haripaadapankajabhavaa: kurvantu nO mangaLam ||



ಮಾಘ ಸ್ನಾನ ಮಂತ್ರ:

ಏವಂಗುಣ..ಮಾಸ ನಿಯಮಕ ಮಾಘ (ಪ್ರಯಾಗ) ಮಾಧವ ಪ್ರಿತ್ಯರ್ಥಂ
ಮಾಘ ಸ್ನಾನಂ ಕರಿಷ್ಯೆ.

ಮಾಘ ಸ್ನಾನಮಿದಮ್ ಪುಣ್ಯಮ್ ಸ್ನಾನೈಹಂ ದೇವ ಮಾಧವ
ತೀರ್ಥಸ್ಥಾನೈ ಜಲ ನಿತ್ಯಮಿತಿ ಸಂಕಲ್ಪ ಚತಸಿ

ಮಾಘ ಮಾಸೇ ರಟಂ ತ್ಯಾಪಃ ಕಿಂಚಿದ ಅಭ್ಯುಧಿತೇ ರವೌ|
ಬ್ರಹ್ಮಘ್ನಂ ವಾ ಸುರಾಪಂ ವಾ ಕಂ ಪತಂತಂ ಪುನೀಮಹೇ||

ದುಃಖ ದಾರಿದ್ರ್ಯನಾಶಾಯ ಶ್ರೀ ವಿಷ್ಣೋಸ್ತೋಷಣಾಯ ಚ|
ಪ್ರಾತಃ ಸ್ನಾನಂ ಕರೋಮ್ಯದ್ಯ ಮಾಘೇ ಪಾಪವಿನಾಶನಮ್||

ಮಕರಸ್ಥೇ ರವೌ ಮಾಘೇ ಗೋವಿಂದಾಚ್ಯುತ ಮಾಧವ|
ಸ್ನಾನೇನಾನೇನ ಮೇ ದೇವ ಯಥೋಕ್ತ ಫಲಧೋ ಭವ||

ಕೃಷ್ಣಾಚ್ಯುತ ನಿಮಜ್ಜಾಮಿ ಪ್ರಭಾತೇಸ್ಮಿನ್ ಶುಭೋದಕೇ|
ಅನೇನ ಮಾಘ ಸ್ನಾನೇನ ಸುಪ್ರೀತೋ ಮಾಂ ಸಮುದ್ಧರ||

ಮಾಘ ಸ್ನಾನಂ ಕರಿಷ್ಯಾಮಿ ಮಕರಸ್ತೇ ದಿವಾಕರೇ|
ಆ ಸಮಾಪ್ತಿ ಮಹಾದೇವ ನಿರ್ವಿಘ್ನಂ ಕುರು ಮಾಧವ||

(ಎಂದು ಪ್ರಾರ್ಥಿಸಿ ಆಘಾಡಿದ ಕೊಟ್ಟು ಸ್ನಾನವನ್ನು ಮಾಡಿ) :

ಅರ್ಘ್ಯ ಮಂತ್ರ:

ತಪಸ್ಯಕೋದಯೇ ನಧ್ಯಾಂ ಸ್ನಾತೋಹಂ ವಿಧಿ ಪೂರ್ವಕಂ|
ಮಾಧವಾಯ ದದಾಮೀದಮರ್ಘ್ಯಂ ಸಮ್ಯಕ್ ಪ್ರಸೀದತು!
ಮಾಧವವಾಯ ನಮ ಇದಮರ್ಘ್ಯಮ್!

ಸವಿತ್ರೇ ಪ್ರಸವಿತ್ರೇ ಚ ಪರಂಧಾಮ್ನೇ ನಮೋಸ್ತುತೇ!
 ತ್ವತ್ತೇಜಸಾ ಪರಿಭ್ರಷ್ಟಂ ಪಾಪಂ ಯಾತು ಸಹಸ್ರಧಾ
 ಸವಿತ್ರೇ ನಮ ಇದಮರ್ಘಮ್!

ಗಂಗಾ ಯಮುನಯೋರ್ಮಧ್ಯೆ ಯತ್ರ ಗುಪ್ತಾ ಸರಸ್ವತೀ!
 ತ್ರೈಲೋಕ್ಯ ವಂದಿತೇ ದೇವಿ ತ್ರಿವೇಣ್ಯರ್ಘ್ಯಂ ಗೃಹಾಣ ಮೇ!
 ತ್ರಿವೇಣ್ಯೈ ನಮ ಇದಮರ್ಘಮ್!

ದಿವಾಕರ ಜಗನ್ನಾಥ ಪ್ರಭಾಕರ ನಮೋಸ್ತುತೇ!
 ಪರಿಪೂರ್ಣಂ ಕುರುಷ್ವೇದಂ ಮಾಘ ಸ್ನಾನಂ ಮಯಾ ಕೃತಮ್ !
 (ಎಂದು ಸೂರ್ಯ ಪ್ರಾರ್ಥನೆ ಮಾಡಿ)

ಯಸ್ಯ ಸ್ಮೃತ್ಯಾ..... ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು)

ಗಂಗಾಸಿಂಧು ಸರಸ್ವತೀ ಚ ಯಮುನಾ ಗೋದಾವರೀ ನರ್ಮದಾ

ಕೃಷ್ಣಾ ಭೀಮರತೀ ಚ ಫಲ್ಗುನರಯೂ ಶ್ರೀಗಂಡಕೀ ಗೋಮತೀ
 ಕಾವೇರೀ ಕಪಿಲಾಪ್ರಯಾಗವಿನುತಾ ನೇತ್ರಾವತೀತ್ಯಾದಯೋ
 ನದ್ಯಃ ಶ್ರೀ ಹರಿಪಾದಪಂಕಜಭವಾಃ ಕುರ್ವಂತು ನೋ ಮಂಗಳಂ

➤ PHALGUNA MAASAM

Phala + Guna = Phalguna. Phala means merits and Guna means qualities; last but not the least, PHALGUNA maasa the 12th Lunar month is a highly auspicious month that is full of meritorious qualities.

The month in which full moon day coincides with Poorva/Uttara Phalguni star that month is denoted as Phalguna masam.

During this month Sun transit takes place from Kumbha raasi (Aquarius) to Meena Raasi (Pisces).

The season is known as Sisira-Ruthu when we find still cool but pleasant climate, change in the colour of the leaves as they start withering. When the season ends we find new leaves start springing up that marks the beginning of spring season and the temperature slowly gets warmer.

"SisiraH" is one of the thousands of names of Lord Vishnu that we find in sloka number 97 of Sri Vishnu Sahasranama Stothram.

**Araudrah kundali chakri vikramyurjita-shasanah
Shabdatigah shabdasahah #sisiraH sarvari-karah**

Sisira meanins cool, Lord Vishnu is very cool in his disposition Who is a solution to those who are suffering from worldly burning passions.

In the epic Mahabharatha, we find Arjuna being referred to by several names and one such name is Phalguna. It is said that Arjuna was born during Phalguna maasa in the constellation of Uttara Phalguni.

Great Madhva Saint and Philosopher, Guru Saarbavhouma, Sri Raghavendra Swamy (Raayaru) of Mantralayam was born during Phalguna masa on the seventh day Suddha Sapthami that is celebrated as Guru Saarbavhoumara Vardhanti (Janmadina).

In fact Sri GuruRayaru took his Sanyasa Deeksha in the month of Phalguna masa on the lunar day Phalguna Sukla Dwiteeya that is celebrated as Sri Guru Saarbavhoumara Pattabhisheka Dinotsava.

Essentially we come across during Phalguna maasa Aaraadhana of...

- Sri Sudheendra Theertharu; (Anegondi);
- Sri Vaadiraaja Theertharu (Sodhe) and
- Sri Vyaasarajaru (Anegondi).

Full Moon day in Phalguna masam is celebrated as Holi festival. If that day is associated with Uttara Phalguni star it is said to be highly meritorious for worshiping Goddess Sri Maha Lakshmi.

Phalgu is the name of a holy river on the banks of which the sacred Gaya Kshethra is located in Bihar.

River Phalgu is also referred to as Gupta Ganga. It is said that Agni Purana has explained the river Phalgu as a combination of Phala (merit) + Gau (wish fulfilling cow) and its etymology implies that the river manifests the highest power of piousness added with merit.

As per VaAyu Purana it is said that the river Phalgu is considered to be superior to river Ganges since it is the liquid form of Lord Vishnu whereas Ganges has originated from the foot of Lord Vishnu.

PAYO-VRATHA (brief note.....)

When King Bali (Bali Chakravarthi) and his followers invaded Swarga Loka, dethroned Indra and other Demi-Gods and captured all their wealth, Aditi the Divine Mother of Demi-Gods and wife of Sage Kashyapa got highly distressed with the plight of her sons.

Aggrieved with her sons' condition she prayed to her husband Sage Kashyapa to suggest the way to make her sons reoccupy their respective positions in the Heaven.

Moved by the Aditi's request, Sage Kashyapa suggested her to worship Lord Sri ManNarayana by performing an austerity known as #PayoVratha and explained its rules and regulations.

According to its principles one has to perform with proper sankalpa this austerity for twelve days, starting from Sukla Paadyami and ending with Dwadasi during Phalugna maasam.

During this period one should perform Sri Vishnu Aaradhana by worshiping Him daily with shodasa upachaara pooja and feeding poor and Brahmins as much as possible and subsisting only on Milk (Payo).

One is required to perform this austerity with total faith and devotion towards Lord Vishnu, strictly observing celibacy, taking bath thrice a day, sleeping on floor etc.

At the end of the vratha one should perform a homa/yagna, feed Brahmins, and give charity.

Since this Vratha is ought to yield far reaching results and fulfills all desires it is also known as Sarva Yagna.

Aditi then performed Payovratha strictly adhering to its rules resulting in Lord Sri ManNarayana appearing before her and assuring her that her wish would get fulfilled and that He would take birth as her son.

As a result, Lord Vishnu took the incarnation of VaAmana and fulfilled Aditi's desires.

We find reference to Payovratha in Ashtama Skhanda (8th Canto) of SriMad Bhagavatha Purana in the episode of Sri Vaamana Avathara. This austerity was also performed by the parents (poorvaashrama) of Sri Madhvacharya;

Payo-Vratha is performed during Phalguna maAsa. This austerity is suggested as one of the Divine remedies for begetting progeny.

Starting from Sukla Paadyami and ending with Dwadasi during Phalugna maasa;

We find reference to Payovratha in Ashtama-Skhanda (8th Canto) of SriMad Bhagavatham in the episode of Sri Vaamana Avathara.

Deva-Maata Aditi Devi performed Payo-Vratha as per the directions of her husband Sage Kashyapa before Lord Vishnu took incarnation as VaAmana;

TEPPOTSAVA @ TIRUMALA KSHETHRA...

Famous Boat festival or Float festival known as Teppotsavam is held at Tirumala Sri Swamy Pushkarini Theertha during Phalguna maasa. This is held for five days during Sukla paksha starting from Dasami/Ekaadasi and ending with Pournami thithi.

During the five day festival, first two days Lord Sri Rama and Lord Sri Krishna along with their consorts are taken out in procession on a decorated boat in Swamy Pushkarini theertham. Last three days Lord Malayappa Swamy (Lord Venkateshwara) is taken out in procession along with His consorts. This float festival attracts thousands of devotees coming from across the country.

Ekadasi falling in sukla paksha of Phalguna masaa is called as Amalaki Ekadasi. Fasting on this day of Amalaki Ekadasi is more meritorious than giving one thousand cows in charity.

During Phalguna maAsa, Gau-dana (Cow) along with its maintenance, Vasthra dana are prescribed.

Lord Vishnu in the name of **Govinda** is the presiding Deity (Masa Niyamaka) governing the month of Phalguna maAsa.

Significance of GOVINDA

It is one of the popular names of Lord Vishnu;

we come across the divine name Govinda in sloka # 20 of Sri Vishnu Sahasranaama Stothram "govindo govidam patih" and also in sloka # 58;

Govinda means the One who is the Lord of Cows, protector of Cows, the one who has lifted the hill called Goverdhanagiri with His little finger to save and protect the Cows and Cowherds, also the one who is the protector of Earth.

Lord Sri Krishna is popularly called as Govinda Who is also known as Gopala the protector of cows.

Go means Vedas (knowledge) and Vinda means getting or to obtain or to find. Govinda means the One Who is the protector of Vedas and who is eulogized by Vedas and who can be obtained by the knowledge of sacred scripts.

Go also means the one who helps us to survive or surmount the earthly existence and reach Supreme realization.

We also find Lord VenkatEswara (Srinivasa) popularly referred to as Govinda. In Sri Venkatesha Stothram (Brahmanda Purana) Lord Venkateswara is eulogized as....

Govindo Gopathih Krushnah Kesavo Garudadhvajah (sloka #3)
Achyutha-anantha-Govindo VishnurVenkatanaayakah (sloka # 7)

The name Govinda also figures in Sri Vishnu Naamathraya Japa viz. Achyutaya Namaha, Ananthaaya Namaha and Govindaaya Namaha.

KrushNaAya VaAsudEvaAya HarAye ParaMaAtmanE |
PranathHa kIEsNaAshaAya #GoviNdaAya NaMo NamaHa ||

KLESHA means grief/suffering/troubles.... Lord Sri Krishna the Govinda is the one who destroys sufferings of those who surrender to him; who offer him obeisance, salutations with bhakti, humility and reverence;

dHaNurMaAsaM - aRunodAya kaAla

(Concept - Significance - Merits)

In Hindu religion we come across two types of calendars being followed viz. Solar Calendar known as Sauramana and Lunar calendar known as Chaandramana.

In Solar Calendar the months derive their names based on the transit of Sun in a particular zodiac sign and in Lunar calendar it is based on the constellation (Nakshatra) occurring on the full moon day (Pournami).

The period between two successive solar transits (sankramana) or the time taken by the Sun to pass through a zodiac sign is known as a Solar month.

Accordingly when Sun transits into Sagittarius (Dhanus Raasi) sign that month is denoted as Dhanurmasam.

It marks the entry of Sun into Dhanus raasi that is known as Dhanus Sankramana which generally occurs around the middle of the winter month December.

Dhanurmasam generally occurs in between the two lunar months Margasira and Pushya. As per English calendar, Dhanurmasam generally starts on 16th December and ends on January 13th or 14th on the Bhogi festival day.

Dhanurmaasa is also known as Chapa Maasa, Kodanda Maasa, Karmukha maasa all meaning/indicating the solar month

Dhanurmaaasam when the Sun will be transiting in Dhanus Raasis (Sagittarius sign) of the zodiac.

SIGNIFICANCE OF DHANURMAASA...

Dhanurmasam has acquired a unique significance of auspiciousness in Hindu spiritual calendar for devotional activities especially worshipping of Lord Vishnu.

More significance is given for worshipping Lord Vishnu in Dhanurmasam during the early hours before Sunrise known as Arunodaya Kaala.

Worshipping Goddess Sri Maha Lakshmi along with Lord Vishnu is also prescribed during Dhanurmasam.

In this month one is expected to perform pooja rituals during the auspicious Brahmi Muhurtha (Arunodaya kaala) ie., four Ghatis (96 minutes) before Sunrise when stars are still twinkling in the sky.

During Dhanurmasam a special dish known as Huggi (Mudganna) prepared with Rice and Moong dal (Hesaru Bele) as the primary ingredients is offered to Lord Vishnu as Naivedya.

WHAT SHOULD BE THE RATIO OF RICE TO MOONG-DAL

- Ati-Uttama - If it is 1:2 ratio (one measure of rice to two measures of dal);
- Uttama - If it is 1:1 ratio (equal proportions);
- Madhyama - If it is 2 :1 ratio (2 measures of rice & one measure of dal);
- Adhama - If it is 4:1 ratio;

Sukla paksha Ekaadasi (either in Margasira or Pushya maasam) associated with Dhanurmasam is revered as Vaikunta Ekaadasi or

Mukkoti Ekaadasi the most auspicious day to worship Lord Vishnu. Next day is known as Mukkoti Dwaadasi.

Vyatheepatha yoga during Dhanurmasam (Dhanur-Vyatheepaatha Yoga) is given lot of prominence and it is believed that any Pithru kaarya or Daana given in respectful reverence to one's Pithrus on this day is considered as highly meritorious.

As per Sri Venkatachala Mahatmya taking bath in Sri Swami Pushkarini at Tirumala Kshethra on the day of Sukla Dwadasi (Mukkoti Dwaadasi) in the month of Dhanurmasam during Arunodaya kaala is considered highly sacred and meritorious.

On this day more than three crores of sacred theerthas in the entire Bhoomandala will enter into Sri Swami Pushkarini.

Taking bath on this day (Mukkoti Dwaadasi) in Swami Pushkarini is considered highly meritorious and equivalent to taking bath in all the three crores of sacred theerthas. It is revered as Sri Swami Pushkarini Theertha Koti day in the almanac of Tirumala temple.

WHAT IS ARUNODAYA KaALA?

WHY IT IS PRESCRIBED DURING DHANURMaASA?

As per the concept of Hindu Kaalaganana, it is said that,one day for Devathas is equal to one human year comprising of 6 months of Uttarayana and 6 months of Dakshinayana.

That means Uttarayana is the day time and Dakshinayana is the night time for devathas. Accordingly one human month is equal to two hours (approx) for Deities.

The period of Dhanurmasam falling at the fag end of Dakshinayana indicates the last leg of the night time for Devathas (Arunodaya) when they worship Lord Sri Hari.

Hence, it is befitting for human beings also to worship Lord Vishnu at a time that coincides with the Arunodaya Kaala for Devathas. This incidentally coincides with the Dhanurmasam. This auspicious period is known as Arunodaya or Brahmi Muhurtha.

MERITS...

Any worship conducted during Arunodaya kaala would be of highest quality that yield meritorious results.

Worshiping Lord Vishnu during this auspicious and sacred period of Dhanurmasam the dearest month to Lord Sri Hari even for a single day is equivalent to worshiping Him for 1000 years.

Huggi Seva during Dhanurmaasa is highly meritorious; Also one can donate the relevant items like Moong Dal, Rice, Ghee, Shaunti (dry zinger), Curd etc.

Offering Dhanurmaasa Pooja along with Huggi Seva to Lord SriHari; one will be bestowed with longevity, wealth/prosperity, become Vedapaarangatha and above all Vaishnava in every birth;

During Dhanurmaasam, Tiruppavai a celestial song composed by Sri Godadevi (Aandal) an ardent devotee of Lord Sri Krishna is recited instead of regular Suprabhatham at Tirumala Kshethra;

Considering the superior sacredness and spirituality attached to Dhanurmasam, auspicious functions like Marriage, Upanayana, Gruha Pravesam etc. are not performed during this month. It is only to give more focus and attention to the Divine worship rather than mundane materialistic activities.

dHanur vyAteEpaatHa yoGa (brief note....)

What is VyatheEpaAtHa Yoga?

From the context of Almanac, Yoga is one of the components (limbs) of Panchanga (Thithi; Vaara; Nakshathra; Yoga; Karana) which is different from Aanandaadi Yogas or Gouri Panchanga that we usually come across in a Panchanga.

Like Nakshathras (constellations) there are 27 Yogas that keep occurring daily on a cyclical basis in a specific sequence starting from Vishkambha and ending with Vydruthi Yoga.

Vyatheepaatha Yoga is the 17th one in the list of 27 Yogas.

Vyatheepaatha literally means great calamity or prone for sudden mishaps or reversals.

In electional astrology (muhurtha) though Yoga is given secondary importance, some of them, especially Vyatheepaatha; Vydruthi etc. are outright rejected for auspicious events.

Though Yogas like Vyatheepaatha and Vydruthi are not considered good for auspicious events; they are considered for performing sacred ceremonies especially Pithru related.

That's why both Vyatheepaatha and Vydruthi Yoga days are prescribed for performing Pithru Kaarya under the concept of Pithru Yagna - Shannavathi.

Vyatheepaatha Yoga is one of the key parameters for reckoning of Kapila Shashti Yoga or Ardhodaya Yoga.

Like Nakshathras; Yogas also have presiding deities (Abhimani Devathas) and Vishwedevathas are the presiding (abhimani devatha) deities for Vyatheepaatha Yoga.

What is DHANUR-VYATHEEPAATHA YOGA?

We get approx 12 (sometimes more) Vyatheepaatha Yoga days in a year. If it is associated with Dhanurmasa it is called Dhanur-Vyatheepaatha Yoga which is given lot of significance for performing Pithru Kaarya.

Any Pithru kaarya or Daana/Brahmana Bhojana (with Mudgaanna) given in respectful reverence to one's Pithrus on the sacred day of Dhanur Vyatheepaatha Yoga during Dhanurmasam is considered 1000 times more meritorious than the one performed during Ardhodhayaadi parva kala.

On this day Lord Vishnu to be worshiped during Arunodaya Kaala and Arghya to be given to Vishnu Chakra Roopi Vyatheepaata Devatha;

Vyateepaatha Argya manthra...

ವ್ಯತೀಪಾತ ಮಹಾಸತ್ವ ಸರ್ವಪಾಪಪ್ರಣಾಶನ !

ಸಹಸ್ರಬಾಹೋ ವಿಶ್ವಾತ್ಮನ್ ಗೃಹಾಣಾರ್ಘ್ಯಂ ನಮೋಸ್ತು ತೇ !

ವ್ಯತೀಪಾತ ನಮಸ್ತೇಸ್ತು ನಮಸ್ತೇ ವಿಶ್ವಮಂಗಲ !

ವಿಷ್ಣುಚಕ್ರಸ್ವರೂಪಾಯ ನಮಸ್ತೇ ದಿವ್ಯತೇಜಸೇ !!

ವ್ಯತಿಪಾತ ಮಹಾಸತ್ವ ಸರ್ವಪಾಪಪ್ರಣಾಶನ ।

ಸಹಸ್ರಬಾಹೋ ವಿಶ್ವಾತ್ಮನ್ ಗೃಹಾಣಾರ್ಘ್ಯಂ ನಮೋಸ್ತು ತೇ ।

ವ್ಯತಿಪಾತ ನಮಸ್ತೇಸ್ತು ನಮಸ್ತೇ ವಿಶ್ವಮಂಗಲ ।

ವಿಷ್ಣುಚಕ್ರಸ್ವರೂಪಾಯ ನಮಸ್ತೇ ದಿವ್ಯತೇಜಸೇ ॥

vyateepaata mahaasatwa sarvapaapapraNaashana !

sahasrabaahO vishwaatman gRuhaaNaarghyaM namOstu tE !!

vyateepaata namastEstu namastE vishwamaMgala !
viShNuchakraswaroopaya namastE divyatEjasE !!

Vyateepaatha PraArthana manthra...

विष्णुप्रिय व्यतिपात पितृणामनृणप्रद ।

पितृणां मम वैकुण्ठं प्रयच्छ भगवन्हरे ॥

त्वत्प्रसादेन मे भक्तिरस्त्वेवमनपायिनि ।

ज्ञान विज्ञान वैराग्यं प्रयच्छ भगवन् मम ॥

ವಿಷ್ಣುಪ್ರಿಯ ವ್ಯತಿಪಾತ ಪಿತೃಣಾಮನೃಣಪ್ರದ |

ಪಿತೃಣಾಂ ಮಮ ವೈಕುಂಠಂ ಪ್ರಯಚ್ಛ ಭಗವನ್ ಹರೆ ||

ತ್ವತ್ಪ್ರಸಾದೇನ ಮೇ ಭಕ್ತಿರಸ್ತ್ವೇವಮನಪಾಯಿನಿ |

ಜ್ಞಾನ ವಿಜ್ಞಾನ ವೈರಾಗ್ಯಂ ಪ್ರಯಚ್ಛ ಭಗವನ್ ಮಮ ||

viShNupriya vyateepaata pitRuNaamanRuNaprada !

pitRuNaaM mama vaikuMThaM prayachCha bhagavanHare !!

twatprasaadEna mE bhaktirastvEvamanapaayini !

j~Jnaana vij~Jnaana vairaagyaM prayachCha bhagavan mama !!

[Sloka/manthras courtesy Dharma Saasthra Darpana (Sri
Raaghavendra Swamy Matha, Mantralayam)]

➤ **ADHIKA MAASAM**

Literally Adhika means additional, extra and Masa means a month. Adhika Maasa means an extra month. We would have observed that in Western Calendar there is a concept called Leap Year which occurs once in every four years when we find an extra day is added to the month of February and that calendar year will have 366 days instead of regular 365 days.

Something similar to that, we find in Hindu Almanac a (time) compensation of one month is made to adjust the time movement and to make necessary corrections to the calendars we follow. This is something in vogue and followed in Hindu religion since time immemorial initiated by our ancient seers with their vision and forethought.

Generally we find only one new moon (Amavasya) and one full moon (Pournami) in a Luni - Solar month.

If in any Solar month two new moons occurs (which normally does not), then both the Lunar months will have to be reckoned.

When there are two new moons one at the commencement and other at the end of a Solar month then two lunar months would be originating in the same solar month. Both the Lunar months will have to bear the same name.

Then the Lunar month that begins from the first new moon is deemed as an extra month. This is called Adhika Masa or Malamasa.

The Lunar month beginning from the second New Moon is called as the real or pure and is referred to as Nija Masa or Suddha Masa with both the months bearing the same name.

Precisely, an Adhika Maasam occurs when there are two New Moons in a Solar Month and there will be no Sun's transit or Sankramana in that Lunar month.

Adhika MaAsa ((Intercalary month) is also known as > "Malimlucha MaAsa"

असंक्रान्तिमासोऽधिमासः स्फुटः स्याद द्विसंक्रान्तिमासः क्षयाख्यः कदाचित्

Meaning: The month that does not carry Surya Sankranti is called Adhik maasa and the month carrying two Sankrantis is called Kshayamasa.

“Asankraanta Maasa” the month in which there will be no Sun's Transit (Sankramana/Sankranthi)

In such a situation we find Sun transit or Sankramana happening just before and just after the Adhika Maasam.

A Lunar month with no Sun transit or Sankramana is referred to as Adhika Maasam or Mala Maasam.

In other words an Adhika Maasam is a Lunar month during which there will be no Surya Sankramana or solar transit.

Therefore, when Adhika maasam occurs, Sun's stay in a particular zodiac sign will be slightly longer than the duration of that Lunar month.

Sun and Moon are called Luminaries which are visible in our day to day life. Their phases viz... Full Moon (Pournami) and New Moon (Amavasya) helped our ancient seers to establish a suitable time division of Lunar Month on which our religious calendar (Almanac) is based.

Lunar month commonly observed in our Lunar Calendar is known as Amaanta starting from the end moment of New Moon (Amavasya) to the end moment of the next New Moon.

A Lunar month is a period starting from Sukla Prathama (Paadyami) and ending with Krishna (Bahula) Amavasya.

Similarly another noticeable feature was the occurrence and recurrence of seasons known as Ruthus.

These phenomena made our seers to notice the obvious movement of the Luminaries on a clear cut path known as zodiac that is divided into twelve signs or Raasis.

Movement of Sun from one sign to the other in the zodiac is reckoned as Sankranthi or Sankramana. The period between two Sankrantis (transit of Sun from one sign or raasi to the other) is taken as Soura or a Solar month. One complete cycle of Sun around the zodiac starting from Aries and ending with Pisces is known as a Solar year.

Since Vedic times our ancient seers are perhaps the pioneers to combine successfully the solar calendar into the lunar one and take it as a Luni – solar calendar so that it can be used for both religious/spiritual and social purposes.

➤ **Technicalities of Adhika Maasa...**

It was found by our ancient seers that a Lunar month will have duration of 29 days 12 hours and 44 minutes that add up to 354 days and 9 hours in a year, falling short of the solar year of 365 days by about 11 days (approx).

Accumulation of this difference of more than 30 days in a span of three years results in sliding of a Lunar month in relation to solar calendar.

Such progressive recession of Lunar months leads to disparity in the celebration of festivals and the seasons they occur which are dependent on Solar Calendar.

Therefore in order to synchronize the Lunar months with Luni-Solar calendar and to keep pace with the seasons, our ancient seers have formulated a concept or technique of restraining Lunar months and devised an inter-calary month for the Lunar

Calendar. Thus, as and when there is an accumulation of recession by about 30 days, a Lunar month is added to the year.

This extra month known as Adhika Masam occurs at regular intervals of 32/33 solar months (32M - 16D - 04Gh) to maintain the balance between Solar and Lunar Calendars.

dvaatrimshadbhi: gatai: maasai: dinai: ShOdashabhistatha|
GaTikaanaaM chatuShkENa patatyadhikamaasaka: ||

ದ್ವಾತ್ರಿಂಶದ್ಭಿಃ ಗತೈಃ ಮಾಸೈಃ ದಿನೈಃ ಷೋಡಶಭಿಃ ಸ್ತಥಾ |

ಘಟಿಕಾನಾಂ ಚತುಷ್ಕೇನ ಪತತ್ಯಧಿಕಮಾಸಕಃ ||

द्वात्रिंशद्भिः गतैः मासैः दिनैः षोदशभिस्तथा।

घटिकानां चतुष्केण पतत्यधिकमासकः ॥

Though theoretically occurrence of Adhika Masam as per its arithmetic is assumed as once in every 32 or 33 months, in practice, its incidence before or later than the scheduled time cannot be ruled out.

This is due to the variations in the velocity of the movement of Sun and Moon across the zodiac which keeps fluctuating.

Thus it can be seen that an inter-calary month (Adhika Masa) occurs once in two/three years in normal course.

Generally, Adhika Masa occurs in the period from Chaithra to Aaswayuja the first seven months of the Hindu Lunar Calendar.

Adhikamaaasa is visishta parvakaala (Adhikasya Adhika Phalam – Adhika Maasam) the significance and merits of which is said to have been mentioned in Puranas like Padma Purana, Skanda Purana, BruhanNaradiya Purana, Bhavishyottara Purana etc.

➤ Whom to worship during AdHika MaAsa?

Ashta Vasus (8) + Ekaadas Rudraas (11) + Dwaadasaadityaas (12) + Prajaapathi (1) + Vashatkaara (1); (total #33) together are the Presiding Deities of Adhika Maasam with Lord Sri Hari in the name of Purushottama being the governing Lord.

(Antharyaami Roopa of Lord Vishnu given in brackets)

➡ ASHTA-VASUS..

1. DrONa (VishNu) 2. Dhruva (Jishnu) 3. Dosha (MahavishNu) 4. Arka (Hari) 5. Agni (Krishna) 6. Dyu (Adhokshaja) 7. PraaNa (Kesava) 8. Vibhavasu (Madhava)

➡ EKAaDASA RUDRAS...

9. Bheema (Raama) 10. Raivata (Achyuta) 11. Oja (Purushottama) 12. Ajaikapaad (Govinda) 13. Mahaan (Vamana) 14. Bahuroopa (ShriIsha) 15. Bhava (SrIkanTa) 16. Vaamadeva (Viswasaakashi) 17. Ugra (NaaraayaNa) 18. VruShaakapi (Madhuripu) 19. Ahirbudhni (Aniruddha)

➡ DWAaDASA AaDITYAS...

20. Vivaswaan (Trivikrama) 21. Aryamaa (VaasudEva) 22. Poosha (JagadyOni) 23. tvaShTru (AnaMta) 24. Savitru (Sheshasaayi) 25. Bhaga (SankarshaNa) 26. Dhaatru (Pradyumna) 27. Parjanya (Daityaari) 28. VaruNa (VishvatOmukha) 29. Mithra (Janardhana) 30. Shakra (Dharaavaasa) 31. Urukrama (Daamodara)

32. Prajapathi (Agardhana) 33. Vashatkara (ShrIpathi)

Lord Vishnu is Niyaamaka of the Universe; the divine law maker and law giver; He is the great ruler; ordainer; governing lord and presiding deity of the eternal Time; Kaala Niyaamaka; He is Sarva Niyaamaka;

If Lord Vishnu is the Time (Kaalo~`smi Loka....); Time is Lord Vishnu and Time is everything then, Maasa which is a component of Time can be reckoned as Lord Vishnu.

When Lord Vishnu is Kaala Niyaamaka; it is obvious that He becomes the Maasa Niyaamaka the presiding deity/governing lord of Maasa known in different names for different months.

Whether it is Adhika Maasa or Chatur Maasa or Dhanur Maasa or any other Maasa or any other religious/spiritual activity; the one and the only one to be worshipped always is Lord Vishnu the Hari Sarvottama the antaryaami who is called with different names with proper Anusandhana/Taratamya along with His Parivaara Devatas...

Lord Vishnu the all pervading supreme God is the indweller (Vasuh) existing as an inner activating mega spirit/force who dwells in each and every element of this universe and everything dwells in him; He is the vital energy (Vasuretah) with golden lustre who is cause of origin of this universe;

ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamaṁ cedam jagannārāyaṇōdbhavam ||

Sages (Rushis), Pitrus, Devatas, Pancha Bhootas, great elements, livings things, non-living things, movable and immovable have all originated from the Supreme God, Hari Sarvottama
SriManNaAraAyana;

nārāyaṇād dvādaśādityā rudrā vasavas sarvāṇi ca chandāṁsi !

Dwadasa Aadityas', Ekaadasa Rudras', Ashta Vasus', Chandas... all have emanated from the Primordial Supreme God NAARAAAYANA;

Adhika Maasa is the most sacred month dedicated to the most sacred person Lord Vishnu who is the Maasa Niyaamaka (Governing Lord) of Adhika maasam in the name Purushottama. That's why Adhika Maasam is also referred as Purushottama Maasa.

Names of the Supreme God Vishnu naama are not just names alone, rather they are His qualities/attributes; one has to understand them in proper perspective.

➤ **What is Kshaya Maasa?**

In the process of synchronization between Lunar and Solar calendars there is also a possibility of adding more months over a longer period of time.

Under this concept it is said that for 1920 solar months, 60 Adhika Masas will be added when 59 would be adequate.

Hence, in order to bring in further refinement and to suppress this excess Adhika masas our ancient seers have also devised a concept wherein one month is reduced or dropped in the Lunar Calendar by ignoring the count of Lunar month at appropriate intervals.

This concept of reduction or dropping of a Lunar month is known as Kshaya Masam where, in such an eventuality there will be no new Moon (Amavasya) in a particular solar month. Sun's stay in a particular raasi or sign will be less than the duration of a Lunar month and it results in two Sankramanas or Solar transits taking place in a particular lunar month.

It is said that Kshaya Masa occurs generally once in 141 years and again after 19 years. It doesn't occur at short intervals of time.

Generally Kshaya Masa occurs in one of the Lunar months of Kartika, Margasira and Pushya Masa.

In the year when Kshaya Masa occurs there will be two Adhika Masas, one before and the other after the Kshaya Masam.

Generally, Adhika Masa occurs in the period from Chaithra to Aaswayuja the first seven months of the Hindu Lunar Calendar.

For a comprehensive study and details of Adhika Maasam exclusive documents have been published (links given below...)

 [ADHIKA MAASA VIDHI \(18.09.2020\).pdf](#)

https://drive.google.com/file/d/1JLybs7junIEUJIL0bUolqEtAVKIpiiK8/view?usp=drive_web

 ANTHARYAAMI (Bhagawadrupa) CHINTANA 25.10.2020...

<https://drive.google.com/file/d/1MPwTS0-q2zjbtLxihNrKBylYNuDoPws1/view?usp=sharing>

➤ **DAKSHINAYANA (Karkataka Sankramana)**

Introduction...

Hindu calendar is broadly divided into two periods (Ayanas) of six months each comprising of six seasons (Ruthus) of two months each and twelve lunar/solar months of 30 days each (Maasas).

The two broad periods around which all the spiritual and religious activities in Hindu philosophy rotate are referred to as Uttaraayana and Dakshinaayana.

Sun is the focal point for all these activities and the movement or transit of Sun around the zodiac forms the basis for deciding a particular season or a month.

We have 12 houses in the zodiac (360 degrees) starting from Aries and ending with Pisces with each house comprising of 30 degrees.

Sun moves one degree in a day of 24 hours and accordingly it takes 30 days for the Sun to move from one zodiac house to the other during which time we have 30 sittings and 30 settings of Sun.

Movement of Sun from one zodiac house to the other is called as transit (Sankramana) of Sun and is denoted by the name of that particular zodiac house.

Suppose, if it is Aries it is called as Mesha Sankramana, if it is Makara it is called as Makara Sankramana and if it is Karkataka it is called as Karkataka Sankramana so on and so forth.

What is Dakshinayana? What is its significance?

Broadly speaking, Uttarayana or Dakshinayana comprising of six months each is the time taken by the Sun to travel from one house to the other during these periods.

Starting from Makara (Capricorn) up to Mithuna (Gemini), the travel of Sun is called as Uttarayana and starting from Karkataka (Cancer) up to Dhanus (Sagittarius) it is known as Dakshinayana.

We all know that Dakshina means South direction and Aayana means travel or movement. So accordingly the movement of Sun in the Southern direction is called as Dakshinayana.

The time when the Sun leaves Mithuna Raasi (Gemini) and enters Karkataka Raasi (Cancer) is called as Karkataka Sankramana or Karkataka Sankranthi when the period of Uttarayana ends and Dakshinayana begins.

San means to come together and Kranthi means radical change. That means plenty of radical changes start taking place in the nature from this time onwards based on which the human activity depends.

For example in case of Karkataka Sankramana that also marks the beginning of Dakshinayana coincides with the monsoon (rainy season) which is also a sowing season for crops when agricultural activities get activated. Similarly it also coincides with the winter season. Spiritually the sacred period for performing austerities Chaturmaasam overlap during Dakshinayana.

Majority of the major Hindu festivals like Naga Chaturthi, Vara Maha Lakshmi Vratha, Upakarma (Sravana Pournima), Krishnashtami, Ganesha Chaturthi, Rushi Panchami, Anantha Chaturdasi, SharanNavarathri (Devi Navarathri), Vijayadasami, Deepavali etc. occurs during Dakshinayana.

The period of Dakshinayana also coincides with Pithru Paksha the sacred time to perform sacred rites to the forefathers.

It is believed and said that Uttarayana represents Devathas and Dakshinayana represents Pithrus. It is also said that Uttarayana is the day time and Dakshinayana is the night time for devathas.

Dakshinayana is also called as Pithraayana. It is said and believed that Pithrus descend on Earth during the period of Dakshinayana awaiting their off-springs to perform sacred rites enabling them to attain better placement in the other worlds.

Hence, lot of significance is also given during this period for performing Pithru related activities.

Generally we observe major festivals taking place during Dakshinayana. That means to say that Dakshinayana is sacred for both Devathas as well as for Pithrus.

During the period of Dakshinayana night will be longer than the day and the power of Sun gradually decreases as he moves from Karkataka to Dhanus Raasi. When Sun transits into Libra he becomes debilitated. Astrologically, Libra is the house of debilitation for Sun.

What is to be done on the day of Dakshinayana?

During any Parvakaala... sacred bath, prayer, japa, penance, tharpana, Daana; etc. are prescribed.

Tharpana should be given to all fore-fathers (Sarva Pithru) by those who are eligible with black sesame seeds (thila) during parva kala. If the day coincides with Ekaadasi thithi tharpana should not be performed.

One should desist from sensual pleasures. Take only saattvik food.

Anna Dana; Thila Dana, and Vasthra Dana are preferred during Parvakaala;

- Sri Vishnu Sahasranama Stothram,
- Sri RaAmacharitrya Manjari;
- Hari-Vaayu Stuthi,
- Sri Surya Dwadasanaama/Surya Ashtottara;
- Sri Raaghavendra Stothra etc.

are some of the hymns which can be recited during Parvakaala.

Generally transit of Sun is not considered auspicious as there will be certain disturbances in the organization of solar forces and such times are not recommended for taking up any new activities/ventures. On the contrary they are held to be auspicious for meditation, initiation into secret mantras and performance of certain religious rites.

Among the Sun transits known as Surya Sankramana; Makara Sankramana and Karkataka Sankramana are given special significance as they coincide with the confluence or sandhi of two periods Uttarayana and Dakshinayana.

How to reckon Parvakaala for Surya Sankramana (Sun's Transit)?

Sacred scripts (Dharma Saastras) define Parva Punya kaala to be observed for each transit of Sun. Hindu Panchangas' also indicate the meritorious timings during a transit.

So far as Karkataka Sankramana (Dakshinaayana) is concerned, it is indicated as 30 Ghatis' (1 Ghati = 24 minutes) prior to the transit time as meritorious Parva Punya Kaala.

Any sacred deeds/rituals/rites performed during Parvakaala derive more merits than those performed during ordinary times.

➤ **NicEties of UTTARAAYANA (Makara Sankramana)**

Concept of Uttaraayana...

In Hindu calendar, year is broadly divided into two periods called Aayanas having duration of six months each that indicates the direction of the Sun. They are referred to as Uttarayana and Dakshinaayana.

All spiritual and religious activities in Hindu religion take place during these two Sun centric periods. Sun is the focal point and

the movement or transit of Sun around the zodiac forms the basis for deciding a particular season or a month etc.

Travel of Sun in the zodiac starting from Makara (Capricorn) raasi to Mithuna raasi (Gemini) is known as Uttaraayana or northward journey.

Similarly travel of Sun from Karkataka raasi (Cancer) to Dhanus raasi (Sagittarius) is called as Dakshinaayana or southward journey.

Uttaraayana is a confluence of two words; UTTARA+AAYANA.

Uttara means North and Aayana mean travel or journey.

Uttaraayana means the travel of Sun towards the North.

Zodiacally when Sun enters into Makara Raasi, Uttaraayana (as per the calendar that is being followed in South India) begins and this moment of transit is called Uttaraayana Parva Punya Kala considered as holy and celestial.

What is a Parvakaala?

Vedic meaning of Parva is said to be a knot; a confluence; a celebration etc. Based on the meanings; the time of confluence of two periods is called Parvakaala.

Accordingly the time of confluence (Sandhi) of two seasons Dakshinaayana and Uttaraayana is considered to be holy, auspicious and celestial and it is known as Parva Punya Kaala.

Uttaraayana Parvakaala...

Bhogi and Makara Sankramana (Makara Sankranthi) are Sun-centric festivals associated with the exit of Sun from Dhanus

Raasi (Sagittarius) and entry (transit) into Makara Raasi (Capricorn) in the zodiac.

In general every year the calendar dates for Bhogi & Makara Sankranthi (Makara Sankramana) festival falls on 13th & 14th January and the day of Makara Sankramana marks the beginning of Uttaraayana (as per South Indian Calendar).

A day before Makara Sankramana marks the last day of the solar month Dhanurmasam that is celebrated as Bhogi festival that generally falls on 13th January.

Generally, Parvakaala (meritorious time) of Uttaraayana is observed on the day of Makara Sankramana ie. 14th January provided, transit (Sankramana) of Sun takes place before Sunset on that day.

How to reckon Parvakaala for Makara Sankramana?

Sacred scripts (Dharma Saastras) define Parva Punya kaala to be observed for each transit of Sun. Even Hindu Panchangas' also indicate the meritorious timings during a transit.

So far as Makara Sankramana is concerned; Dharma Sindhu indicates 40 Ghatis' (1 Ghati = 24 minutes) from the time of transit is considered as meritorious that is called Uttaraayana Parva Punya Kaala.

If the transit occurs after Sunset; five Ghatis' duration on the next day after Sunrise is considered as Parva- Kaala.

Accordingly if Sun's transit in Makara raasi (Capricorn) takes place on 14th January after Sunset, Bhogi festival (last day of Dhanurmasam) will be observed on 14th January and Makara Sankramana (Makara Sankranthi) on the next day ie. 15th January.

Significance of Uttaraayana Parva Kaala...

Uttarayana represents Devathas and Dakshinayana represents Pithrus and the significance is to seek the blessings of both at this transit time.

Uttaraayana is the day time and Dakshinaayana is the night time for Devathas. In this Universe it is said that, Vaikunta the abode of the Supreme God Vishnu is in the Northern direction (Uttara) and the time of movement of Sun in the direction of Vaikunta is believed to be incredibly celestial and sacred.

Bheeshma Pithamaha (Mahabharata fame) waited on his death bed for the onset of this celestial period Uttaraayana.

What is to be done during Uttarayana Parvakala?

During any Parvakaala sacred bath, prayer, japa, penance, tharpana, charity etc. are prescribed.

If it is Uttaraayana then it will be more significant and more meritorious.

ShatThila Karma...

ShatThila karma is prescribed on the day of Makara Sankramana by usage of Thila in six ways viz.

- Thila Snana;
- Thila Deepa;
- Thila Homa;
- Thila tharpana;
- Thila Dana and
- Thila Bhakshana.

Usage of Thila on this day has acquired lot of spiritual, religious and health significance. Due to the significance given to Thila

(sesame) usage during this festival it is also called as Thila Sankranthi.

Sarva Pithru Tharpana: Those who are eligible should give Thila Tharpana to their forefathers (Sarva Pithru). Tharpana should not be performed if Uttaraayana occurs on Ekaadasi day.

One should desist from sensual pleasures, should not apply oil to the body/head, on the day of Makara Sankramana (Uttarayana).

Worshiping Lord SriManNarayana (Savithrunaamaka Lakshmi Narayana) is highly meritorious during this time.

Paaraayana of....(suggested during Parvakaala)

- Sri Vishnu Sahasranama stothra,
- Sri Hari Vayu Stuthi,
- Aaditya Hridayam,
- Sri Raama Raksha Stothra;
- Sri RamaCharitrya Manjari;
- Gayathri Japa;

DaAna Kartavya...

ThilaDana: Donating Thila (black sesame) on this day with dakshina is considered sacred and meritorious;

VasthraDana: As per Maasa dharma (Pushya Maasa) donating clothes to a Brahmin is prescribed during Uttaraayana Parvakaala.

KushmandaDana: Donating of Pumpkin on this day is also meritorious.

Sankramana (Sun's transit) is one of the elected days for performing Sri Sathyanarayana Swamy Vrata. If it is Makara

Sankramana associated with Uttaraayana Parvakaala it will be highly meritorious.

In general transit of Sun is not considered as auspicious as there will be certain disturbances in organization of solar forces and generally such times are not recommended for any good work.

On the contrary they are held to be auspicious for meditation, initiation into sacred manthras; performance of certain religious rites etc. which are held to purify both the body and soul.

Sun is the most visible personification of the Supreme God on Earth and is called Prathyaksha Daivam Surya Naaraayana.

Dhyeyassada Savithrumandala madhyavarthi
Narayana Sarasijasana Sannivishtah
Keyuuravaan Makarakundalavaan Kireeti
Haari Hiranmaya Vapuhdhruta Sankha Chakrah;

Sun directs our vision towards the holy and pure spirituality and guides us to dedicate our activities for a higher cause thus following the northward path.

During this period of Uttaraayana, Sun's power gradually increases and the day will be longer than night.

Since time immemorial human kind is accustomed to co-relate the cosmic events with individual life. Sun is an important cosmic body and every Sun-centric event has lot of spiritual, religious and cultural value.

Annexure

In Hindu religious calendar (Panchanga) every day is unique in its own way either by virtue of Thithi or Vaara or Nakshathra or yoga or a combination etc.

Out of this, certain days are considered to be highly sacred Parva-punya kaala (parva dina). Some of these sacred days get repeated every year. Some are very rare in occurrence may be once in a life time. One should not miss to utilize effectively these parva-kaala in acquiring merits (Punya).

Maxims of sacred texts prescribe that during any Parva-Punya kaala one should perform meritorious activities (punya kaarya) like...Snaana, Daana, Prayer (including Punascharana of upadesa manthra), Pithru tharpana etc.

ManvaAdi...

Fourteen (14) Manvaadi days as per lunar calendar are as follows...

- Chaitra Sukla Thrutheeya and Pournami -2
- Jyesta Sukla Pournami -1
- Aashada Sukla Dasami and Pournami -2
- Sraavana Bahula Ashtami -1
- Bhaadrapada Sukla Thrutheeya -1
- Aaswayuja Sukla Navami -1
- Kaarthheeka Sukla Dwadasi, Pournami -2
- Pushya Sukla Ekadasi -1
- Maagha Sukla Sapthami -1
- Phalguna Sukla Pournami, Amaavaasya -2

YugaAdi...

- Vaisakha Sukla thrutheeya (Thretha Yugaadi)
- Bhaadrapada Bahula Trayodasi (Kali Yugaadi)
- Kaarthheeka Sukla Navami (Krutha Yugaadi)
- Maagha Bahula Amaavasya (Dwapara Yugaadi)

Poorvedyu days are... five (5) Sapthami thithi days in Bahula Paksha (dark fortnight) of the lunar months Bhaadrapada, Maargasira, Pushya, Maagha and Phalguna.

Ashtaka days are... five (5) Ashtami thithi days in Bahula paksha (dark fortnight) of the lunar months Bhaadrapada, Maargasira, Pushya, Maagha and Phalguna.

Anvashtaka days are... five (5) Navami thithi days in Bahula paksha (dark fortnight) of the lunar months Bhaadrapada, Maargasira, Pushya, Maagha and Phalguna.

ARDHODAYA

A lunar day in Pushya/Maagha maasa having the following features is reckoned as Ardhodaya viz.....

- Sunday (Bhanu Vaara)
- Amaavaasya (New Moon day)
- Sravana Nakshathra
- Vyatheepaatha Yoga

Ardhodaya yoga is 100 times more meritorious than Surya Grahana. Charity given to Brahmins, performing Ashtottara, Ksheeraabhisheka to Sri Guru Raayaru during Ardhodaya gives Akshaya phala.

Sacred texts says that one should not miss Ardhodaya/Kapila Shashti Yoga even if they prevail for a Muhurtha Kaala (48 minutes); it is worthy if it is prevailing during day time.

MAHODAYA

If any one of the features out of the four indicated above are missing it is known as Mahodaya which is still more meritorious

than a Grahana Parvakaala and it warrants performing sacred deeds like Snaana – Daana – Pithru Tharpana etc.

KAPILA SHASHTI

If there is coincidence of,

- Bhadrapada Maasa,
- Krishna Paksha (dark fortnight),
- Sun in Hastha Nakshathra,
- Moon in Rohini Nakshathra,
- Shashti thithi,
- Sunday (Ravi/Bhanu Vaara) and
- Vyatheepaatha Yoga;

Then that day is known as KAPILA SHASHTI.

Kapila is one of the names of Sun God Surya; Lord Vishnu is also called as Kapila Naamaka Bhagavantha. Kapila Naamaka Surya is the presiding deity for Kapila Shashti.

Any daAna, worship, homa/yajna, sacred bath etc. performed on this day is highly meritorious. It is said that Kapila Shashti is 100 times more meritorious than Ardhodaya Yoga.

Occurrence of Kapila Shashti is very rare may be once in a life time or even more. Sacred texts say that one should not miss Ardhodaya/Kapila Shashti Yoga even if they prevail for a Muhurtha Kaala. DaAna given to Brahmins, performing Ashtottara Ksheeraabhisheka to Sri Guru Raayaru during Kapila Shashti/Ardhodaya parvakaala gives Akshaya phala.

Sri RaaghavendraTheertha Guruvanthargatha
shrI bhAratIramana mukhyapraNAntargata

maAsa niyaAmaka

Sri LakshmiNarayana

Priyathaam Preetho Varado Bhavathu

Sri KrishnaArpanamasthu

'nAham kartA hariH kartA'

- Bhargavasarma (nirikhi krishna bhagavan) @
www.bhargavasarma.blogspot.com
<https://www.facebook.com/bhagavanknl/>

Hari SARvottama – Vaayu Jeevotama

Sri GuruRaajo Vijayate

